HARVARD UNIVERSITY

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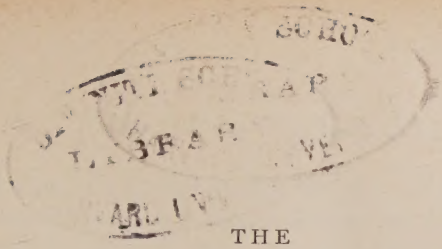

THE

NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. 3.

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THE RATIONALE OF RECREATION.

WHEN Emerson writes, "I have sometimes thought that he would render the greatest service to modern criticism, who shall draw the line of relation that subsists between Shakspeare and Swedenborg," he suggests a principle not dreamed of in our Concord Horatio's philosophy. All our conscious existence — spiritual and natural — is grounded in the play of the senses. The all-creating Divine Life can make man only by resting him on a natural, sensuous bed. We are spiritually created only by first being gifted with an animal nature, the free exercise and development of which constitute our delight. The end of this primary animal or natural life, is the angelic possibility and actuality that follow, and are based upon it. Human life is made up of the action and reaction of the creative and created elements. The self-existent Divine goes forth in spontaneous, immutable action; man's derived nature is persistently reactive. If the animal remains the principal, hell results; if the animal is subordinated in willing obedience, the kingdom of heaven becomes triumphantly established.

It is of this unregenerate human nature that Shakespeare is our greatest high-priest. To quote Emerson's words, "He converted the elements, which waited on his command, into entertainments. He was master of the revels to mankind.

. . . As long as the question is of talent and mental power, the world of men has not his equal to show. But when the question is to life, and its materials, and its auxiliaries, how does he profit me? What does it signify? It is but a Twelfth Night, or Midsummer Night's Dream, or a Winter Evening's Tale. What signifies another picture more or less? . . . It must even go into the world's history, that the best poet led an obscure and profane life, using his genius for the public amusement." Multitudes of other priests and high-priests have sacrificed at the altar of man's natural mind; but Shakspeare is the greatest, and he will do for the symbol, the representative of them all.

The man for whom Shakspeare is the symbolic greatest high-priest, has in no sense realized the end of his creation. The life of which he has become conscious, is only a means to something vastly different.

I am writing on the subject of re-creation, and hence I am not dealing with mere amusement or the playful development of the lower nature for its own sake. All lower experience and enjoyment are proper to man in the first instance, as *creative* means or instruments looking to the end of spiritual or regenerate manhood. Now the true idea of recreation is such an indulgence in one's sensuous or lower nature, as makes the exercise of sensuous life a *re-creative* means to spiritual manhood.

A distinction must be made between spiritual rest and the rest of recreation, between spiritual enjoyment and the enjoyment of recreation. As I intimated a moment ago, our conscious existence consists in the play between positive and negative: between the real, Divine life we have in God, and the seeming, phenomenal life we have in ourselves. The end of creation is, that a man may discover and enjoy the being he has in God; in other words, know the Lord. Therefore, when a man stands on his animal nature and embraces the spiritual and celestial life that descends from the Lord, he finds rest, he obtains that peace which the world — even with Shakspeare for a high-priest — can never give. That is the Sabbath of the soul,— the great day of rest when the Lord

ceases from his labors and internal harmony prevails. But this is not what we mean by recreation, nor can any law or practice of recreation produce such a result.

Recreation is precisely the converse, not the opposite, for the opposite is the perversion of the animal nature, and hence hell. But it is the converse. Whereas, to obtain spiritual rest, a man subjugates his sensuous nature, and reaches forth with all his tension for the life above; when he is seeking the rest of recreation he descends into his animal nature and gratifies his sensuous desires. In his admirable fragment, "The Doctrine of Charity for the New Jerusalem," Swedenborg shows that diversions, or the exercises of recreation, are really a relaxation of the affectional nature of man.

"There is an affection in every employment, and it gives the spirit energy, and keeps the mind intent upon its work or study. This," continues Swedenborg, "if it be not relaxed, becomes dull, and its earnestness flags, as salt that has lost its savor, so that it has no pungency or relish; or as a bended bow, which, unless it be unbent, loses the power that it derives from its elasticity. Just so the mind, kept from day to day in the same ideas, without variety. . . . When the mind has been continually upon the stretch, at its work, it aspires to rest; *and when it rests it descends into the body*, and seeks there its pleasures, correspondent to its mental operations."

We recognize at once the truth of this passage. In this world all our mental and spiritual activity is dependent on the body. Of us all it can often be said when we wish to do well, that the spirit of our general purpose is willing, but the flesh of our present energy is weak. And when we reflect, we see it must be the same with all created forms of life. The angels are not always at the top of their condition. They have their perpetual ebb and flow, their alternating evening and morning. The great and abiding tendency of their regenerate life is upward, toward the Divine. The underlying necessity of their finite existence is that of themselves they gravitate earthward, for they are forever tethered to their natural constitution, although the length of their tether becomes

greater and greater to eternity. Hence, even angels have their recreations from without; they have delights of the senses; they have quails at even to eat, so that they can again relish in the morning the manna of heavenly food.

This reference of Swedenborg's to the affection of one's employment, reminds us that there cannot be any genuine recreation that does not presuppose work. It is a familiar fact in natural history that no swarm of bees will tolerate idleness among them. If the drones can not and will not work, they are deprived of their wings and expelled from the hive. The principle that is so forcibly illustrated by the bees, is universal in nature. There is neither grain of dust nor drop of water that does not look to some sort of use. And in the moral world the law is repeated—if a man will not serve good uses, he must accomplish evil ones. In heaven no man is tolerated until he has learned his trade. He must find out how to do something useful, and be willing to do it, or he will very keenly feel that his room is far more appreciated than his company. The same idea is obtaining recognition among men in terrestrial society. If one is to be respected by persons of intelligence and reflection, he must learn to do the thing for which by natural bent he is fitted. As God's will becomes more and more the motive and rule on earth, we will have less and less use for idle aristocracies, and moneyed laziness of every kind will be shorn of its wings, and led out of the human hive to die of its own inanity,—even if the red-handed shearers be Nihilism, revolutionism, and civil war.

In a true society, then,—and in modern society to the extent that we are true,—we are all workers; and the principle that rules our recreation should be that it relaxes us from our work and leaves us ready to work again. As Swedenborg says of the true man's recreation: "The affection for use remains interiorly within them, which, while it is thus resting, is gradually renewed. A longing for one's work breaks or ends them; for the Lord flows into them from heaven and renews."

Hence it is clear that all sorts of dissipation are barred out

from the catalogue of legitimate diversions. Whatever debilitates and unmans a person certainly does not recreate him. Recreation must unbend him with ease, and leave him with snap for his vocation. And I do not refer merely to the common forms of dissipation which make a man the slave of his passions. The drunkard and the gambler as a rule are not blind to their faults. But dissipation often assumes far more deceptive features. Men frequently turn their attention to religion, and philosophy, and the practical reforms of the world solely in obedience to the craving for diversion. They want something new, something exciting. Often they attend church as a mere recreation, and fancy themselves religious; or for the same reason engage in temperance or some other reform movement, and believe that they are philanthropic. Especially would I point out the sophistry so prevalent in connection with modern churches. The rise and fall of church organizations according to their external attractions ought to show how large a share personal and sensuous enjoyment has in church success at the present day. People are not ashamed to say that they have changed their religious connections on account of the music; and the managers of the various churches throughout the country rack their brains for novelties of all kinds — from boy preachers to jubilee singers — to attract the multitude to their particular candle. The sophistry I refer to is this: when people find delight in one church because of its music; in another because of its pictures and august ritual; in another because of its jolly titillation of the emotions; in another because of the telling anecdotes and good delivery of the preacher, they are excessively stupid to imagine that there is anything spiritual or truly religious in all this. They fool themselves with a positively ludicrous fallacy. They might find the same satisfaction in a good musical concert, art gallery, or lecture hall. And yet if they get their gratification within the four walls of a church they fancy that the assured well being of the soul must be thrown in *gratis*, and thus swell the sum of satisfaction. Now this delight is not religious joy or emotion; it is purely a diversion, and ought to be honestly sought in the legitimate avenues of rec-

reation. And, moreover, when these external exercises are carried out with zeal, they cross the line of diversion and become dissipation. There may be just as much dissipation in going to prayer meetings, and masses, and séances, and in religious reading, and revery, and discussion as in beer tippling or card playing. All excess is dissipation; and every diversion is evil which does not allow the mind easily to brace up to its work, or which makes the idea of active usefulness unsavory.

When a man has the idea of use in his diversions — that is, that they fit him for renewed effort — his recreative pleasures contribute to his spiritual welfare quite as much as his intentional good works. It is a mistake to fancy that recreation is a feeble self-indulgence, or that there is in it the slightest unmanly element — as if the religious man ought to eschew or disparage it. A man's recreations, like his works, are good or evil, just according to his motive. If he has learned the spirit of use, so that he looks beyond himself to do good to others, it gives tone to his entire character and career. And when this purpose of his life, or his ruling affection, descends to rest in the delights of the senses those delights are ennobled by the affection that reposes in them. So that whatever his pleasures of diversion may be, whether eating and drinking or dancing; opera going, novel reading, or game playing; travel, conversation, or art, the regenerate love within dignifies them with the presence of something Divine. And thus in both the more serious and the lighter pursuits of life it matters but little what the outward forms may be, but it is of the highest importance that the will holds fast to rectitude.

For recreation becomes entirely different at the hands of the soul that is unchastened and unquickened by the life of charity. It is transmuted into the indulgence of lust, and puts on whatever garb it may without incurring the punishment of law. The senses are the realm of the selfhood; and it is through them that all influences from hell find it possible to rise and injure man. In classic literature we find a recognition of this truth in the representation of the senses as the sirens and beautiful damsels who entrance man, and keep him

in their toils until with difficulty he is freed by regeneration. Men who fail to respond to the inner voice that calls them to a higher life make the senses their end and law. The gratification of appetite is the be-all and end-all of the natural man.

And we must not suppose that our modern æsthetic culture supersedes sensuousness. Painting, sculpture, poetry, fiction, all belong to the senses. So does natural science, which is knowledge evolved from sense. The pursuit of culture for culture's sake is mere sensism. He who is a connoisseur in art by that means may become *spirituel;* but all his exploiting in culture and art cannot discover to him the first suggestion of spirituality. A cardinal use is served by music, the drama, the study of science, and the perusal of elegant literature when they ease the serious purpose of life. But where the serious purpose itself has no higher end than the mere knowledge of science, art, or literature, a man is riding recreation to death. Yet this is a marked characteristic of the times; men labor hard solely for the embellishments of life. If there is no motive of genuine use in a man, his diversions become his uses. Of such persons Swedenborg says,—

"They are corporeal and sensual men. Their spirits are unclean —lusts and appetites. They do the work of their calling for the sake of the diversions. They are human beasts — dead; and their duties are burdens to them. They seek substitutes to do the work of their office, while they retain the name and salary. . . . They are a public burden. All such after death are shut up in workhouses, where they are under a judge administrator, who daily appoints them the work they are to do; and if they do not do it, no food, or clothing, or bed is given them; and this is continued until they are driven to do something useful."

When Macaulay was at college his father took him to task for writing a poem on "The Destruction of Pompeii" without having a definite moral end in view. In the young man's letter in reply, he asks, "Is no useful end served by that writer whose works have soothed weeks of languor and sickness; have relieved the mind exhausted from the pressure of

employment by an amusement which delights without enervating; which relaxes the tension of the powers without rendering them unfit for future exercise?" The point is well taken, and applies not only to the author, but to all who toil for the public amusement. We have seen that diversion is necessary to man's good work and true well-being. If one possesses the talents which enable him to minister to the recreation of others, and does so employ them, his occupation ought to be esteemed as eminently respectable. The professional player of every sort by his motive dignifies or degrades his calling. If his motive is vulgar, his work is vulgar. If he acts from the desire to be useful, the work of entertaining becomes as noble as any other employment. The actor, the singer, the pianist, or the base-ball player is placed at no disadvantage if he wishes to live — to borrow the apostle's words — to the glory of God.

In conclusion, the spontaneity of our pleasures typifies the realization of the Divine will in human nature. At first goodness is unsavory. The man who would tread the highway to heaven must brave the difficulties. But the promise of the Truth is that the governing principle shall be changed from rigorous duty to the beauty and delight of spontaneous righteousness. "I will write my laws in their hearts." We hear much of spiritual felicity. If heaven be the abode of blessedness a grim-faced propriety is not the best preparation for it. And in the diversions from our honest work we may get a sort of representative notion of what the future has in store. "In thy presence is fulness of joy, and at thy right hand are pleasures forevermore."

S. C. Eby.

In these two words, "Our Father," let us meditate on the two great precepts of charity which contain all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thy neighbor as thyself."—*Savonarola.*

VERSES SUGGESTED BY THE RUBÁIYÁT.

"Impotent pieces in the Game He plays,
Upon this Checker-board of Nights and Days;
Hither and thither moves, and checks and slays,
And one by one back in the Closet lays.

The ball no question makes of Ayes and Noes;
But, Right and Left, as strikes the Player, goes,
And He that tossed it down into the Field
He knows about it all — He knows — He knows."

* * * * * *

"Oh, Thou, who man of coarser Earth did'st make,
And ev'n with Paradise devised the Snake;
For all the Sin wherewith the Face of Man
Is blackened, Man's Forgiveness give — and take."

— *The Rubáiyát of Omar Khayyám.*

Thou who with Paradise devised the Snake,
Of Man the gratitude unmeasured take,
That with the tempter Thou did'st give the choice,
To heed or to resist him, and forsake.

For what were life, but victory to win?
Or virtue, but the conqueror of sin?
Or what were light, but triumph over dark?
Or death, but birth to seeds of life within?

And what were man, if in an endless round
Of equal happiness his days were found?
A babe in arms fed on a pap of bliss,
Or beast erect in silken fetters bound.

Aye, then, not now, impotent pieces played;
Aye, then, not now, the ball whose course is made,
Thou, who, with paradise, devised the Snake,
O'er snake and man Thy law and love are laid.

SELMA W. PAINE.

CHARLES ATWOOD DUNHAM.*

One by one the elder ministers of the New Church are passing to their reward in the great eternal world, to which their thoughts have so often been directed amid their earthly labors. The subject of this sketch, though a member of the Church since 1838, did not enter the ministry till middle life, his ordination occurring in 1860; yet on our list of a hundred ministers, there are but nineteen who were previously ordained.

Charles Atwood Dunham was born in the west part of the town of Abington, Plymouth County, Mass., on the twelfth of August, 1817, and departed this life at Boston, December 16, 1884, aged sixty-seven years, four months, and four days. He, the son of Ezra and Polly (Cary) Dunham, was the fourth son in a family of seven sons and three daughters. The eldest, Rev. Howard C. Dunham, a Methodist minister and Secretary of the American Peace Society, still survives. A younger brother, C. T. Dunham, Esq., is well known in the Church as a prominent member of the Society at Boston Highlands.

The subject of this sketch had a very limited school education, being bound out early in life to work for a shoe manufacturer; the opportunity in this respect which he most pleasantly remembered was a brief attendance at the age of twenty-one at a private school in Abington, kept by Mr. Beaman, now the well-known New-Church minister and missionary.

While with Mr. Lucius Faxon, the man to whom he was apprenticed, and who still lives a highly esteemed patriarch of the New Church in Abington, he became deeply interested in the new doctrines, and on September 2, 1838, in less than a month after his twenty-first birthday, joined the Abington Society, being one of four who composed the first addition to

* Prepared at the request of the editor by his son, Rev. Howard C. Dunham, of Topeka, Kansas.

the membership after the organization, February 25, 1835. As a young man he started in business life by going to Charleston, S. C., to sell goods for Mr. Faxon, and while there virtually founded the business which was continued by his brother, C. T. Dunham. At the age of twenty-seven, while on a visit North for the purpose of selecting his stock, he became engaged, but the object of his affections not being willing to go South to live, he gave up the Charleston business to his brother, married, and settled in Abington, at manual labor in a shoe manufactory. His wife lived but a few years, and of the two children born to them neither lived to adult age, one, a son, dying in infancy, and the other, a daughter, at fourteen.

In January, 1851, he again married, this time Lucy Howard, of West Bridgewater, Mass., whom he first met at a Convention in New York, and who still survives. Of this second marriage there was only one child, the writer of this sketch.

Soon after this marriage, in company with the late A. S. Loud, he began the business of manufacturing boots and shoes; but his health not permitting him to continue at this, he was engaged by the Massachusetts Association as colporteur to visit isolated receivers, sell the books of the New Age, distribute tracts, and solicit subscriptions for the periodicals of the Church. From early life he had been an earnest student of the doctrines, and had occasionally lectured on them with much acceptance; and now, that he might supplement the work of a colporteur, it was desired by many in the Church that he should enter the ministry and become the missionary of the Association. Over this step he hesitated. His school education had been so limited, and he had so little confidence in his abilities, that it was only with great reluctance that he finally consented.

As a missionary and colporteur I think he was very useful. He had not the ability, nor did he ever attempt, to awaken interest by popular lectures, but he had a happy faculty of meeting all classes of people in a conversational way, and became much endeared to a large circle of isolated receivers. His early sermons, though not models in point of form, were

rich in thought, and were well liked by those for whose benefit they were mainly prepared. In his carriage, with a book-case in place of the rear seat, he drove all over Massachusetts, and parts of New Hampshire, Rhode Island, and Connecticut. His salary was only four hundred and fifty dollars, out of which he had to provide a horse and carriage; but he was contented with it. In this respect at least he was never ambitious or grasping. This was the beginning of regular New-Church missionary work in Massachusetts, and though many have since labored faithfully in the same field, I doubt if there have been any who were more devoted to the work, or who brought to it, all told, better faculties for its successful prosecution.

In 1861 the war came, and for many reasons it seemed best for him not long after to discontinue his labors as a missionary.

In 1863 he went to St. Louis, and for several years was engaged in business there and in Boston. In 1869 he became the Agent of the Massachusetts New-Church Union, at their rooms on Bromfield Street, afterwards on Hamilton Place, Boston, and in 1871 he was again for one year a missionary of the Association.

In 1872 he received a call from the Society in Riverhead, N. Y., which, after a few weeks' visit he decided to accept, and there he remained so long as his health admitted of active work. The nine years of this his only pastorate were among the happiest if not the most useful of his life. It was the fitting and worthy crown of an earnest life. He at once became deeply interested not only in the Society and all connected with it, but also in the welfare and prosperity of the whole community. In a short time he won the respect and love of all as well without as within his own Society, and it was not infrequent for people out of his Society, even when members of other churches, to request during their last sickness that he should speak at their funerals.

In weekly preparation for the pulpit, he attained a simple, vigorous, and helpful style of sermonizing. But it would be hard for one who was properly trained to write while young, to realize the amount of labor which each of his sermons cost him,

and to him it was equally hard to understand how many could prepare a sermon in a morning or evening at a single sitting. There were few of his sermons but were written over and over again, generally from three to five times. His patience was great, and he was never satisfied till he had attained the best possible expression of which he was capable.

In the spring of 1878 he was persuaded to take a vacation and cross the Atlantic with the hope that the symptoms of approaching infirmity might thereby be allayed and his strength restored. He was away five months, and visited Scotland, England, and Wales, preaching in Glasgow, London, and Manchester, at which last place he was present at the Conference of that year. In the course of his trip he wrote for the *Messenger* an interesting series of letters about several of the places visited, those about Wales being particularly instructive. The trip in all respects was heartily enjoyed, but the relief obtained was of short duration.

In 1881 he resigned his pastorate and removed to Ocean Spray, Winthrop, Mass., where he built a comfortable cottage. Shortly after, he had a slight shock of paralysis, premonitory, as it were, of the one which would finally remove him from this world of time and ill.

He afterwards attempted some work for the Boston Society in the way of correspondence and visiting, but his strength was unequal to the task. Last winter he spent with his son in Kansas, for whom he preached once — the last time he ever officiated in the pulpit. While in Kansas, in his quiet, genial way he made many friends, and renewed a friendship made more than forty years before on shipboard, when first going to Charleston. When returning East he visited his former Society at Riverhead, where he was received with every token of love and esteem.

At the time of his removal he had become very weak both in body and mind, and for some time had been calmly awaiting the summons from on high. He became unconscious while asleep, and remained so most of the time for five days. Surrounded by kind relatives and friends he slept out this earth life, and stood on the shores of a better world. To

those left behind he has bequeathed the precious legacy of a pure, upright, and devoted life.

Such is a brief record of my father's life and labors. It was a simple, earnest, and unselfish life, devoted to useful service, and filled with much quiet happiness. He was a man of sterling integrity and frugal habits, always living within an income never large and sometimes very small. Of large heart and broad mind he was always deeply interested in everything of a humane nature. While in Riverhead he gave much time and thought to improving the condition of the prisoners in the county jail. A kind husband and father, a good neighbor, and warm and faithful in his friendships, he was ever surrounded with respect, esteem and affection.

Quick to recognize good wherever it might be found, whether among high or low, rich or poor, within or without the nominal New Church, he avoided the narrowing influences of caste and sect, and kept his heart so open that his charity broadened with his years.

He had no sympathy with *cliques*, shams, or bigotry of any kind, least of all in the Church. Everything which seemed to him to partake of either of these natures, he felt called upon to vigorously and unmercifully oppose, and in so doing was, no doubt, sometimes outspoken even to bluntness. Those who may have seen or known him only at some of the meetings of the Convention, when he was in this way unusually aroused, could but have received a very erroneous impression of the genial, quiet, modest, and unassuming man that he really was.

Topeka, Kansas. HOWARD C. DUNHAM.

AND perfect the day shall be when it is of all men understood that the beauty of holiness must be in labor as well as in rest. Nay! *more*, if it may be, in labor; in our strength rather than in our weakness; and in the choice of what we shall work for through the six days, and may know to be good at their evening-time, rather than in the choice of what we pray for on the seventh, of reward and repose.—*Ruskin.*

A SUPERINTENDENT'S TALK WITH CO-WORKERS.

II.

Second. As we love our children and desire their happiness, as we would enable them to endure the ills and sorrows that must come, and above all as we would prepare them to bear the burden of care, and would spare them from the agony of fear — let us teach them *trust.* Let them learn that their Heavenly Father is constantly watching over them, and, with sleepless care, with boundless love, and with infinite wisdom, is providing for their every need. Let them learn from the letter of the Word that a sparrow does not fall to the ground without their Father, and that the very hairs of their head are numbered, and that they themselves are of more value in his eyes than many sparrows. If there is a priceless boon that we of the New Church have, and a boon which we should most earnestly desire and strive to confer upon our children, it is the understanding of, and trust in, the laws of the Divine Providence. It is only this knowledge and this implicit trust which can fit them for the battle of life, and enable them to endure its many vicissitudes, and get good from them all.

Third. Teach them *reverence.*

In this day of irreverence and scoffing, let us help our children, by inspiring them from their very earliest childhood with this feeling.

As with *obedience,* so with *trust* and *reverence* we can teach our children infinitely more by example than precept. To inculcate reverence, we must be reverent. If we would have our children conduct themselves properly in the house of worship, we should show by our manner and bearing that we feel as well as say that "the Lord is in his holy temple." If we would have them respect and revere his Holy Word, we must do the same, not only by outward form and observance, but with deep internal feeling. Yet little outward acts are very useful in this regard. If, for instance, in our treatment of the Holy Volume, we show that we place it above all other

books; if we set it apart by itself, and if we see to it especially that it is not made the mere resting-place for other books or things; if, especially when we read it, we do so with seriousness and solemnity; if we do not ourselves, nor permit others to jest about the Word; if we never profane it ourselves, nor permit others to profane it by using its words, incidents, or teachings for any other purpose than to inculcate the lessons they were designed for, we shall have done much more to teach our children to treat the Word with reverence, than if we daily preach to them about the importance of so doing, but do not evidence our faith in this respect by our works.

Before concluding this branch of the subject, there is one thing that ought to be said and always remembered by us,— when either as parents or teachers we are trying to instruct our children,— that instruction, to be really useful, must, if I may use the expression, be *actual* and not *verbal*. There is so much instruction that is merely words, words, words! Stop and think about this a minute, for we all fall into this error. In the New Church, especially, we have a certain nomenclature, that it is so easy to adopt, that is, so perfect when understood, but which at the same time is generally and especially to children, almost unintelligible. If we want to convey a truth, we must be sure that the *idea*, and not the *words*, have found lodgement in the mind, and to do this, after stating the same idea in several ways and illustrating it as far as possible, we should ascertain whether we have been understood, by proper questions, and by having the scholars state the truth intended to be conveyed in their own language. Until they can do this, they do not understand what has been taught them. It is a very common thing to hear a scholar say, "I understand what you mean, but I cannot state it." This is a mistake. If a thing is known clearly, it can be stated; and if you are teaching some important truth that you are anxious to fix in your scholar's mind, after you have said all that you think necessary on the subject, do no leave it till you have had it re-stated again and again, in different ways, in whole or in part, by your scholars. This course

should be practised not only with the set lesson, but when reading either in the Word or in the writings, it is very useful to stop from time to time to see if the words and the expressions used are understood. I remember seeing somewhere a remark to the effect that a good dictionary was one of the best commentators. Those who are accustomed to teaching children are quite familiar with what has been said, but those who are not, can probably realize, if they will stop and think, how, as they have read without properly consulting a dictionary, they have attached to certain words a meaning utterly foreign to them, and this perhaps for years.

But to us in the New Church there is another phase of this question that is probably more important than the one that has been stated. The truth that we have to communicate, is wonderfully positive, explicit, and direct; and we utterly fail of the distinctive use of the New-Church Sunday-school parent or teacher, if we do not convey to our children or scholars this truth which has been confided to us, and convey it in such a way that it is perfectly understood. In performing this duty, we especially see the futility of mere *verbal* instruction, for the words in many cases, even if rightly understood, will utterly fail to convey the idea, which rests in the whole expression. Some conception of what is meant may be gained by considering, that in the case of an idiomatic expression, the real meaning cannot be learned, nor often even guessed at, by considering the signification of its component words. Let us consider one or two examples which will serve to more fully explain what is meant.

In common with teachers of other Sunday-schools, we teach our children that they must love the Lord. But if we do not teach them what the Lord and the Church tell us is the meaning of this expression, we do not give the precise information which they need, and without which, indeed, they may totally fail in their efforts to obey this command.

We all know what the common understanding of the meaning of this injunction is. We know that children have tried and despaired of ever being able to keep the same. Taking the words in their literal meaning, they suppose that they

must have and exercise a sort of personal passion or feeling for the Lord,—a feeling like that felt for some other human being; and failing this, they fear that their hearts have not been touched, that they have not been converted; and some in complete despair have concluded themselves to be utterly reprobate. Too many of our New-Church children have been allowed to fall into a similar error. Instead, therefore, of simply telling our children to love the Lord, we should supplement this instruction by showing them how to love him, namely, by keeping his commandments. We should explain to them the folly of trying to force themselves into a sort of sentimental passion for the person of our Lord, and should give them the doctrine on this point directly from the Word, and in the language of the Lord himself: "He that hath my commandments and keepeth them, he it is that loveth me."—JOHN xiv. 21. We should teach them directly, that by keeping the Lord's commandments, they not only love the Lord, but they win his sure love: "If ye keep my commandments, ye shall abide in my love."—JOHN xv. 10.

Again take the expression, "to serve the Lord." What is meant by this? How little has it been understood in the past! Think of the frightful crimes that have been committed by men who are endeavoring to "serve the Lord": the inquisition in Spain; the burning of Servetus by Calvin; the hanging and drowning of the witches in New England. While the day of such terrible atrocities is passed, yet it is only in the New Church that we can get implicit instruction as to what this expression means; and in the writings of the Church we find that to serve the Lord, denotes to perform uses, because true worship consists in the performance of uses, thus in the exercises of charity. He who believes that the service of the Lord consists solely in frequenting the church, in hearing preaching there and in praying, is much deceived. The real worship of the Lord consists in performing uses; and uses during man's life in the world consist in every one discharging aright his function in his station, thus in serving his country, society, and his neighbor from the heart, and in acting with sincerity with his associates, and

performing duties prudently according to the character of each. These uses consist principally in the exercises of charity, and are those by which the Lord is worshipped. Frequenting the Church, hearing sermons and praying, are also necessary; but without these uses they avail nothing, for they are not of the life, but teach what the quality of the life should be. The angels of heaven have all happiness from uses and according to uses; so much so that to them uses are heaven.

It is this positive instruction, that we want to give our children; and so on all similar points. We should give them correct instruction, as to what charity, faith, and religion and its life are. We should especially give them in a positive and direct manner, the truth as to their real nature as spiritual beings, and also the facts about the spiritual world and their existence there.

It may be urged, that what has been said is all well enough in theory, but that it would be difficult to instruct our children in this way and on these subjects; but this is not so. It may be difficult for us to amend our lives, and so set a worthy example to our children. It may be difficult for us to overcome our natural propensities, and so to bring ourselves into the right states to perform this heavenly work as it should be done; but when we have overcome these difficulties, the rest is easy enough. Much as we are taught about it in the Church, we are prone to forget the mighty power of truth; and we are also prone to overlook the fact that when we are working in accordance with the Divine laws, we are going with the stream of the Divine Providence instead of against it. We are putting ourselves into such relations with the Lord and his angels that He can more and more inspire us with the love and the wisdom necessary for our work, and the angels can more and more labor with and for us. There is another very important truth in connection with this work, which is thoroughly contrary to the general belief. It is supposed that children must have progressed to a considerable amount of intellectual development before they can be successfully taught the doctrines of the Church. The truth

is just otherwise. In point of fact, the younger we begin with our children with true instruction, the more successful is our work, and the better are the results. The very best lessons that our children ever learn on this earth, and the holiest and most powerful remains that are stored up in them are those lessons that are learned and those remains that are implanted before they seem capable of any instruction by us at all. It is of the providence of the Lord, that childhood is the docile age, and if we teach our children obedience, trust and reverence, they are kept in this state. While in it, they can be taught that the Lord Jesus Christ is the one God of heaven and earth; that he is the only true object of Christian worship. They will receive and accept the facts about their real nature as spiritual beings, and about the phenomena of the spiritual world. They will accept the truth about the providence of the Lord and all the other teachings of the Church without any hesitation. Their minds being free from the taint and bias of false doctrine, they imbibe the truth as naturally as they would quench their thirst with water.

In view of this statement,—and of its truth there is the most abundant corroboration,—it will be seen that the most sacred responsibility rests on us to improve the time, while the souls of our children are most tender and susceptible. This is especially the time when we should inculcate good habits, as—

I. The habit of attending Divine worship and the Sunday-school, promptly and regularly.

II. The habit of daily reading some portion of the Word, and of committing portions thereof to memory.

III. Of repeating a short prayer or saying grace at meals.

IV. The habit of contributing regularly to the support of public worship or of the Sunday-school.

V. And especially the habit of repeating the Lord's prayer.

First. The duty of inculcating such habits is one of the duties inseparably connected with and growing out of the relation of parent. It is one of those external duties that are as incumbent on the parent as providing the child with proper food and clothing. He must provide that during the tender

years of childhood, and while the condition of pupilage exists the child shall learn such external acts of piety as are above mentioned. It must be taught these, just as it is taught to walk and talk.

Second. Good habits such as those above mentioned, can be as easily taught or imbibed and contracted at this time as other and bad habits. This statement hardly needs any corroboration, for it follows from all that has been said. Nay, the real truth is, that if we start right it is easier to inculcate a good habit than an evil one, for with the former go all Divine and heavenly influences.

Third. And this seems to me one of the strongest reasons for insisting upon the obligation of parents to inculcate such habits as are mentioned above. Our children should become habituated to the said practices, in order to invoke and call to their aid in these respects the great force of habit. The Rev. Chauncey Giles in one of his sermons advanced an idea that impressed me very much, although so obviously true. It was to the effect that inventors do not create forces, but simply try to discover and utilize the forces that exist, and that the most successful inventors and those who have most benefited the world, are not those who have discovered new forces, but those who have most fully utilized forces known to exist. Thus Morse did not discover the force of electricity, but he utilized it in the telegraph.

If there is any one thing that we mortals are conscious of, it is the force of habit. With many of us habit is stronger than our wills, and over-rules our understanding, and to it we become slaves. Can we not utilize this great force for our children, for God and for mankind, by yoking it to good and helpful practices?

In this connection permit me to call attention to a very common expression among New-Church parents, when urged to send their children to church or Sunday-school. They say, "I want to leave my children in freedom." This sounds remarkably well, but I suppose there is hardly a greater perversion of truth to be found, than obtains in this very matter. Certainly children should be left in freedom. But it is not a

good way to do this to suffer them to remain in a state in which freedom is impossible. A child is in no sense free, that is permitted to remain in its inherited states and to act only as its untutored impulses dictate. It must first be made free, before it can be left in freedom. Let me repeat this, for it involves all I want to urge on this subject; a child must first be *made* free, before it can be *left* in freedom.

To become free to act according to the doctrines of the New Church it must be fully instructed in those doctrines. As our Lord said in JOHN viii. 32: "And ye shall know the truth, and the *truth shall make you free.*" Does it need to be told to New-Church parents, with all the instruction given to us on this subject, that every child is born into evil? And if this is so, how can we hope that if left entirely to its own promptings our child will choose the good and follow the truth? If children do not need this instruction why did the Lord command as in DEUT. vi. 6, 7: "And these words which I command thee this day shall be in thy heart: and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And in ISAIAH xxviii. 10: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

It is ordained of the providence of the Lord, that young children should look to their parents and teachers for instruction, and readily receive what they are taught, without question. Childhood is the time for implanting remains of both truth and good, and if this time of pupilage is lost, great wrong has been done the child. To illustrate: If you wanted to have a young child perform a certain errand, or go to a distant place, the road to which was beset by many dangers, could you be said to have "left the child in freedom" to reach the desired place by simply casting it adrift from your doors, without giving it any instruction as to the direction it should take, or cautioning it against the known dangers of the way? When the Lord gave us our children, it was that they might finally reach heaven and be forever happy there. Do we

leave them in freedom to reach that blessed goal by leaving them to their own devices? Again; if our child is suffering from disease or a broken limb, do we leave it in freedom to say whether or not it shall take a dose of medicine or submit to a surgical operation? Do you leave your children in freedom to decide whether or not they shall attend day school and learn their lessons? If a child is not competent to decide such matters for itself, how can it decide as to the importance of learning spiritual truth? It simply cannot; and I say plainly that a parent who leaves a child in freedom in this way, not only neglects a heaven-appointed duty, but deprives his child of one of its dearest rights, a right its Heavenly Father designed it to have. Just as much as the parent has a right to demand obedience of the child, has the child a right to receive the correlative from the parent, in wise commands and loving direction. To leave a child in freedom in the way spoken of, is as if a parent who, seeing his child bound hand and foot, or sinking in a quick-sand, should fail to provide the means for loosening the bonds, or extricating the child from its danger. In conclusion on this point, let us urge all such parents, who so especially desire that their children may be left in freedom to lay the ground for the only real freedom, which comes from submission to the Divine Will, by having their children submit their infantile wills to the proper guidance of their natural parents.

I have some very strong convictions about the duty of inculcating habits of promptness and regularity in attending Divine worship and the sessions of the Sunday-school. Also in reference to the importance of children learning to give something regularly to the support of the same. Also as to the great utility, by way of cultivating a spirit of dependence on the Lord, and of preserving the child in a state of constant and hearty acknowledgment that every good and perfect gift comes from Him, that it should form the habit of saying grace at meals, and I had prepared some observations gathered from my own experience on all these points, but the time admonishes me that I should stop, and I conclude by speaking of two habits or practices that I regard as of paramount impor-

tance, namely, that of daily reading the Word and committing some portions of it to memory, and that of repeating the Lord's Prayer. Permit me, however, to suggest just one thought in reference to the habit of giving to the support of public worship, and that is, that if we truly form this habit from an appreciation of its use, if we learn to recognize that we are only stewards of what the Lord has entrusted to us, and desire to appropriate as much of our means as we can well spare to the performance of this use, the habit will tend to develop in us a spirit of true economy; for in order that we may perform the higher use, we shall see to it that our money, which will thus become precious in our eyes, shall not be squandered in ignoble uses or for unworthy purposes.

The positive command that is enjoined upon us (*see* DEUT. xi. 18, 19) is to teach the Lord's words to our children. This is enjoined upon us again and again; and if we comply with the command, the richest blessings are promised to us and to our children. This is one of the uses that can especially be performed in the Sunday-school, aided by a little care on the part of the parent. It is one of the requirements of almost every school that the scholars shall commit to memory a golden text, consisting of one or more verses of Scripture, involving some great law of life, such as the Golden Rule or some precious promise of our Lord. This would require but very little time on the part of the scholar, and is probably within the ability of all. This duty should never be neglected, and parents and teachers should both see to it that their children should perfectly commit to memory these verses. In this way all the commandments especially, and all the sweet and comforting promises and assurances, as far as possible, should be indelibly impressed upon the memory, that in every temptation of life the tried one may be ready to respond to the tempter with the appropriate "Thus saith the Lord;" and every sorrow and affliction be assuaged by the words of comfort that our Lord has provided. It is impossible to over-estimate or to over-state the importance of this practice, and yet it is one of the little simple means within the reach of every parent and teacher.

The practice of daily reading the Word and of repeating the Lord's Prayer are duties to be acquired and learned in the family, rather than in the Sunday-school.

Swedenborg says a good deal in reference to the reading of the Word by children, and the effects produced. Thus in A. C., n. 1776, he says, "It may seem a paradox, nevertheless it is most true that the angels have a clearer and a fuller understanding of the internal sense of the Word, when it is read by little boys and girls than when it is read by grown up persons who are not principled in faith and grounded in charity; the reason is, as I have been informed, because little children are in a state of mutual love and innocence, consequently their receptive vessels are extremely tender and almost of a celestial nature, so as to be pure faculties of reception, which therefore are capable of being disposed by the Lord for the purpose, although this does not come to their perception except by a certain sensation of delight, suitable to their state and genius."

If this effect is produced upon the angels, a reflex effect must be produced on the children and on those reading in their company.

Speaking of the effect of the Lord's Prayer upon children, Swedenborg says in A. C., n. 2290, "At several different times, by the Divine mercy of the Lord, there were sent to me infants in choruses, and it was also granted to me to read to them the Lord's Prayer, and at the same time it was given to perceive on such occasions how the angels in whose consort they were, insinuated into their tender and novitiate ideas, the sense of the things contained in that prayer, and filled their ideas according to their capacity of reception; and afterwards how it was given to the infants to think the same things as of themselves."

Wm. McGeorge, Jr.

ORNAMENTAL SHRUBS, THORNS, AND THISTLES.

ROSES.

Of all the flowering shrubs, perhaps roses present the greatest variety in form, color, and fragrance. Certainly they are unrivalled in the generosity of their blossoming, considering the size, fulness, abundance, durability, and succession of their flowers. They are akin to the great family of fruits that represent the wisdom of social life,—the apples, pears, quinces, cherries, plums, peaches, and almonds. And the rose-bushes themselves, varying in size from a little bush almost to a tree, and bearing flowers sweetly simple, or full almost as a cabbage,—white, blushing pink, deep crimson, and even yellow,—offer variety sufficient to cover a wide range of friendliness.

Swedenborg describes "rosaries" in heaven,—one magnificent one arranged like a rainbow, within which sat the angel wives who instructed him in the wisdom of conjugial love.—C. L., nos. 293, 294. The delights of such wisdom, they said, the rosaries represented; but from his mention of "roses or flowers," it appears that they did not consist of roses exclusively. Mr. Murray says that roses were strewn about Cupid, "to symbolize the sweetness and beauty of young love"; and that Hebe, the goddess of youth, was represented with a wreath of roses.—Mythology, pp. 202, 208. The generosity and freshness of youthful friendship and admiration, in all their varieties of modesty and of exuberance, seem to be very fully represented by the roses.

THE BOX AND THE MYRTLE.

Two evergreen shrubs are these, hardly attaining the size of trees, but valued as pretty ornaments of the garden. The wood of the box has always been a favorite for its close grain and golden color; and it is said that boxes were first made from it, and that the very name "box" is only the ancient name of the tree, "pyxos," slightly modified. Of box-wood, hitherto, the blocks for wood engraving have been made

almost exclusively. The close foliage of the box has invited the shears of the gardeners, and caused it to be cut into borders and all manner of curious shapes, in all of which it retains a close, solid appearance.

The myrtle, besides its bright, clean foliage, is valued also for its fragrant white or rose-tinged flowers, and sweet-flavored berries.

Of myrtle bridal chaplets were made in old time, and also crowns for the victors in bloodless contests. The Muse of Love and Marriage Songs wore a wreath of myrtle and roses, which were also sacred to Venus.

The sweet-scented and ornamental shrubs represent a modest and pleasing intelligence, not intent upon important works, like that represented by the fruit-trees, nor yet simply upon the acquisition of useful knowledge, like the spiritual timber-trees; but content to apprehend intelligently, and present acceptably the virtues of life, as order, gratitude, humility, patience, friendship, and the like. Their very fragrance and beauty show that they represent some spiritual pleasantness or beauty; and the human qualities which are spiritually pleasant and beautiful, are such virtues. The considerable size and longevity of the shrubs indicate a corresponding elevation and permanence of the correlative intelligence.

And among such varieties of intelligence, that concerning the value of order seems indicated by every characteristic of the box. The very name, and the fact of its long-recognized adaptation for the use which the name stands for, is an acknowledgment of the spirit that animates it; as is likewise its employment for borders in gardens. Its foliage, bright, clean, rigid, and evergreen, expresses as well as foliage can, the unremitting attention of such intelligence to details of neatness and propriety. The perfection with which it preserves the forms into which it has been cut, indicates the same formal spirit; and it is a similar quality in the close-grained wood, which especially adapts it to engravers' purposes.

The more graceful and fragrant myrtle expresses a more graceful and pleasant intelligence than that of the box, more closely related to active affections. Its ancient employment for chaplets of brides, and its association with roses in the

adornments of the Muse and the Goddess of Love, suggest the variety of intelligence represented; which must not be confounded with that of orange flowers, with their generous fruits of wisdom concerning marriage, but perhaps rather resembles the delicate beauty and less important fruitfulness of what Swedenborg calls "the chaste love of the sex," which is the introduction to marriage love, and afterwards its modest companion.

The myrtle is own sister to the pomegranate; and we have seen that pomegranates correspond to an abundant natural usefulness based upon Christian charity. The myrtle, more graceful and fragrant, though less showy in blossoms and fruit, must correspond to intelligence concerning some kind of affection, less practical, but more graceful and sweeter, and probably, as has been indicated, a pure affection between men and women. The love which we call "Platonic," which Plato understood as a love for beauty of mind, in either sex, indicative of intelligent receptiveness, and which delights in the stimulus of such beauty to intelligence and virtue, is not very far from the soul of the myrtle.

THORNS AND THISTLES.

We have seen in the chapter on the shittah-tree that there is a kind of thorniness which designs no harm, but is intended for useful protection; which, in that instance, is borne by a tree both noble, and graceful, and useful in many ways.

The thorns of roses, likewise, seem intended naturally for protection to the plant; and spiritually they appear to represent the caution, and even the jealousy, of friendship to prevent careless intrusion.

Besides the acacia, there are very many thorny and prickly plants in Palestine. The nubk-apple is a small tree beset with strong thorns, and bearing small hard fruit, which the natives eat. There is a low, thick bush, spreading one to two feet, full of slender thorns an inch or two long; the camels gather it in with their leathery lips and horny tongue, and do not seem to be pricked in the least. There are thistles which in the plain of Gennesaret, and no doubt elsewhere, grow eight to ten feet high, and are so strong and sharp that horses

cannot penetrate among them. There are nettles also, which are not only sharp but stinging. These last, useless and almost maliciously hurtful in themselves, and preventing all useful productiveness, are certainly evil, and are like ill-natured minds, centred in self, and extending towards others only hard, repelling, censorious, and even malicious thoughts. When Adam and Eve were sent forth from the Garden of Eden, it was said that henceforth the earth should produce for them thorns and thistles, representing the change in the state of mind from the bounteous kindliness produced while they were open to the Lord's love, to unfruitful censoriousness when they turned to self. A similar curse was pronounced upon the house of Israel by the prophet Isaiah: "Upon the land of my people shall come up thorns and briars."—Chap. xxxii. 13. And in Hosea it is said, "The thorn and the thistle shall come up on their altars."—Chap. x. 8. Our Lord spoke of seed sown among thorns, as the truth "choked by cares, and riches, and pleasures of this life,"—the thorns standing for selfish and worldly intelligence in general, which is intent upon exclusive advantages to self.

JOHN WORCESTER.

MEDITATION.

THE twilight falls;
Above, the starlight bends,
A wondrous peace from heaven descends,
My soul is rapt and still;
Do, Lord, Thy will.

Along the heights,
Until the starlight pales,
All night the sacred hush prevails.
Faith, joy, my spirit fill;
Do, Lord, Thy will.

No more I'll strive
Against Thy loving power,
My All Thou must be from this hour.
My soul is rapt and still;
Show me Thy will.

CLARA L. BURNHAM.

TWO NOTABLE BOOKS.

THERE is not much similarity at first sight between the Letters* of Dr. Holcombe and the Literary Remains† of Henry James; but both works represent the large class which consists of those who think independently on the great subject of man's relation to the Lord, both books are full of sincerity, deep thought, and self-sacrifice for truth, and no one can read them without admiration for their authors, however he may be disposed to criticize the views expressed.

No writer among us is more popular than Dr. Holcombe. The grace of his style, which is always at ease with the most abstract matters, and the skill with which he keeps from digression in a field where the allurements are strong, are no less noticeable in him than are his utter sincerity in the expression of popular or unpopular conviction, and his modesty in repressing all thoughts of leadership. It is this latter quality which, as we think, has led him of late years to make constant mention of a friend as having had notable experiences, and to seem to lionize this friend in a way which, to those who do not have Mr. Christy's personal acquaintance, is likely to diminish the weight of Dr. Holcombe's reasoning. We say this because it is very difficult to take anything on personal authority, and because all appeal to it lessens men's receptiveness.

The main object which Dr. Holcombe has had in view in writing these letters for the New-Church *Independent* was not to introduce Mr. Christy, as one might suppose from hasty reading, nor to criticize the majority of our people, but simply to bring out and bring down that sense of the Divine presence which is the indispensable characteristic of the New Age, which Swedenborg had and which very few since his day have had, but which is the invariable accompaniment of a

* *Letters on Spiritual Subjects in answer to Inquiring Souls.* By Wm. H. Holcombe, M. D. Philadelphia: Porter & Coates. 1885. pp. 405.

† *The Literary Remains of the Late Henry James.* Edited with an Introduction by Wm. James. Boston: James R. Osgood & Co. 1885. pp. 471.

truly New-Church life. The tendency of our people has been to intellectualize the doctrines, to reason from and glory in their truth, rather than to use them as a means to obtain the celestial life. They have stood in the light of dawn without much warmth, perhaps repressing their enthusiasm lest they should be deemed Methodistic by those of the less lively denominations.

Against this Dr. Holcombe pleads. He speaks for what he calls the "descent of the Lord into ultimates," "the opening of the interiors," "the celestial life," ; and his letters are mainly addressed to those who have informed him of their interest in this movement, and have asked his opinion as to its effect upon social questions and existing institutions.

Considering the wide range of the questions, the inability of any man, even Mr. Christy, to foretell the future, and the ardent temperament of the author intensified by the state of his health, there is very much to commend in this volume. It is not borne away nearly so far from cool reasoning as might be expected. It is never deceived as to evil disguised, but gives warning against the selfhood, mere formal religion, ordinary mediumship, and every thought of free love. In meeting requests for advice, Dr. Holcombe is always firm in advising self-sacrifice, submission rather than retaliation, and the utmost consecration of the soul and life to the Lord for the Lord's sake and by the Lord's aid.

Having said thus much, which may seem to be a wholesale endorsement of the book, but which only expresses our admiration for its good qualities, and hearty sympathy with its leading purpose, we have a word to say about its defects. Of these the principal one is that the writer stands firmly on revealed truth as a rule, but makes exceptions sometimes, and then comes into contradiction with himself. This is, we think, the fault of his oracle. Thus we find him saying very wisely (page 33) that the civilization which will result among the evil hereafter from improved earthly states will be that of the selfhood,—"its spirit at the bottom of all appearances to the contrary is the spirit of hell,"—and later (page 169) he predicts that "through men and women our Lord will assume

and redeem the hells." Again, on page 7, he declares that Madame Guyon, with others, failed "to manifest the genuine life of heaven upon earth"; but after a time he strongly commends her writings as "a genuine stimulus to the truly regenerate life" (page 79), and says that she "preceded Swedenborg in a knowledge of these things" (page 134), meaning the preparation necessary to the "new birth." So we read of "the laws and phenomena of the celestial life as unfolded in Swedenborg" (page 183), but elsewhere he seems to speak with a limitation "of the spiritual truth made known to us through Swedenborg" (pages 28, 269). He speaks here (page 247) of the "perfect union of law, truth, and order in the writings of Emanuel Swedenborg," and then (page 299) of "Swedenborg's humiliating concession to the spirit of his age (for it is nothing else)." Once he says that "a thorough trial" of church organizations was of no benefit to his spiritual nature, and goes on to describe emphatically the injury received (page 287), and then we find him saying, "in strongly advising you, as I do, to join the Church" (page 305). So we read, apparently in commendation, of the cases of "T. L. Harris and my friend G. W. C." (page 247), and again (page 344), that "the theory of T. L. Harris may be safely consigned to the realm of stupendous fantasies." So we have a warning against "the blind surrender of the mind to spirit control" (page 232), and we read of the case of Mr. Johnston as one in which "angels accommodated themselves in dress, manners, names, and conversation to the opinions, ignorance, and prejudices of the old man's mind."

The serious error in Dr. Holcombe's book seems to us to be the teaching that "the general Judgment predicted by the Lord and the Word has not come but is coming" (page 171). This is to mistake the results of the event for the event, and to consult Mr. Christy instead of the evidences of history.

We regret to notice that "the conspiracy of silence" is frequently spoken of as resulting from hostility to the new views. We can only say that we have never meant to be silent, but gladly printed Dr. Holcombe's paper "On the Opening of the Celestial Degree." We do not place so high

an estimate on the phase of the subject presented by Mr. Christy as Dr. Holcombe does, and so we have not said much about it, but we have no other aim than to promote the realization of the Lord's presence in his Second Coming, and we have never had any interest in building up an ecclesiasticism.

Henry James had a mind of his own. He belonged to no school in the New Church or out of it. He did not scorn companionship, but his hatred of hypocrisy, real or fancied, his ready opposition to all established ways, and especially his severe judgments of all men and things, kept him aloof. Utterly sincere in his purpose, he seems never to have found sincerity, unless in Carlyle. Meaning to humiliate himself, he unconsciously so magnified himself in his own eyes, as to be impatient with any man whose experience did not confirm his own. Always explaining the regeneration of man by the rejection of his selfhood, he was never quite successful in making it clear, because he could never align his view of it either with revelation or with reason. In his treatment of the subject in volume after volume, he drew much truth from his own experience, but he never got the whole truth, because he relied solely on this imperfect teacher. He was a near-sighted man, and his masterly brain spent itself in telling over and over again what others saw in a better way because they could see much farther.

The limits of his self-taught philosophy are clearly set forth in his autobiographical sketch. Not trained in childhood, he grew up to love his independence and his ease. A literary man by nature, and possessing an excellent gift of expression, he became the companion of authors. While residing in England, he engaged in a study of Genesis, and wrote out his thoughts about its real meaning. As he never published his views, we do not know how far he went, but we may be sure that he was thus early engaged upon the great problem of man's relation to the Creator, which problem he believed he solved, but was never able to convince men that he had done so.

While engaged in this study, a depression of spirits came upon him. He ceased his work and was regarded as an

invalid for some months. Apparently he was suffering a reaction from his exciting study, but he regarded the cause as obscure and supernatural. In this state a lady friend suggested to him that he was undergoing what Swedenborg would call a vastation. (And she was not the first lady who used the terms of Swedenborg's translators incorrectly.) Mr. James caught at the idea, went to London, procured some of the books, entered upon a course of reading, became an ardent admirer of the new philosophy, drew from it what pertained to his own case, as he thought, and became the champion of this one idea of selfhood purified.

How inaccurately he caught the idea, will be evident from the fact that, to him, the depraved selfhood was not the result of perversion, but was necessary and inevitable, while the Creator was the unconscious, compelled agent in making this selfish thing, and was the unconscious, compelled agent in making it over into a redeemed, regenerated nature. This view, which Mr. James could get from the letter of Scripture only by violent processes, and from the spiritual meaning of it only by strange distortions of it, he continually enunciated in perfect sincerity and with great force of style.

Growing more and more solitary the longer he held this view, and poignantly aware of the evils of the day, he came into the way of denouncing all men, and mostly that portion of the Christian Church which we try to represent, as entirely given over to the selfhood, worshipping a selfish God, and letting the world go to the bad; and he smote with a skilful lash, but without ever making the first practical suggestion as to reform.

Prof. William James, himself a skilful and forcible writer, has found it so difficult to state his father's system, using long extracts, and subjoining others in foot-notes, without fully setting him forth, that we only propose to give, in a few brief sentences, what may fairly represent him in respect to primary points: —

"God Almighty is the most humble or lowly Being conceivable, utterly destitute of conscious life or selfhood, and having absolutely

no acquaintance with it, save in the person of his worthless creature, man. His Being is purely objective, consisting in the delight He has in communicating life to others."

Of the Lord Jesus Christ he says that he was "not only without a rival among men, but without a second"; and then he says,—

"What a grotesque sort of love to mankind, would it argue in God to find him shutting up all the blessedness designed for universal man to the bosom of the mystical person who did nothing but reveal it, and making all men depend upon their voluntary attitude towards this same legendary person, whether they themselves should have any part in the promised salvation or not."

From these extracts it will be seen at once how distorted were our philosopher's views of the first principle of philosophy. What our Lord came to teach, he rejected as grotesque.

The Church in every form, whether among us or elsewhere, is so imperfect, and so conscious of its imperfection, that it does not refuse a castigation, but it has a right to see farther than Mr. James did when he would utterly condemn the imperfect instrument and leave the work undone. He said,—

"Professional religion is the devil's masterpiece to ensnare silly, selfish men. The only thing that still reconciles the devout world to the pulpit is, that it disposes men to slumber; and nothing could be less conducive to the permanence of the institution than this servile affection on its part to be galvanic and lively" [referring to Joseph Cook and Moody].

Mr. James's indignation against the New Church was his general indignation against the Church plus that which arose from his supposing our people to claim to themselves to be the New Jerusalem in an exclusive sense. He was predisposed to make the mistake, and he may have had help in making it, but we have never seen any reason for accusing our people at large of this assumption. Mr. James seemed to hate the mere idea of a separate organization, but it was this organization which brought him Swedenborg's "ravish-

ing works," and without which agency he would not have had them. Mr. James quotes Swedenborg somewhat in the pages before us, but never exactly. Indeed he says that he had not read him for years. He never read him enough, for he is found here making the spiritual world a mere annex of the natural, and speaking of its "insolent, baseless pretensions" to superiority over the natural. Swedenborg's books, he says, are "destitute of that exquisitely Divine and exhilarating *natural* aroma," which is necessary at this day.

We have indicated that Mr. James, as a writer, does not seem to have brought much light into the world. His exclamation, "Oh, that I might thunder it out in a single interjection that would tell the whole of it, and never speak a word again!" showed his disappointment with his work which his son aptly calls "Sisyphus labor."

One service Mr. James seems to us to have performed. If he produced no great and lasting works, if he found few readers, if he suffered the discouragement of making no disciples by his years of honest teaching, yet he did, undoubtedly, do a good deal to keep the atmosphere about the New Church free from ecclesiasticism. He did not weaken our people by his continual castigation, yet he did give them useful warnings. Had he been more studious of the Word, less fixed in his naturalism, less egotistic in regard for his experience, he might, with his sincerity and his powerful pen, have been a great help in the world's instruction and regeneration.

THEODORE F. WRIGHT.

HEAVEN is your proper home. Point your course to that glorious and happy world; and let every step which you take here advance you towards immortal life. Let angels behold your progress, and rejoice over your repentance, and the spirits of the just prepare to welcome you to their Divine assembly.—*T. Dwight.*

INFESTATION.

"Now the serpent was more subtile than any beast of the field which the Lord God had made."—GEN. iii. 1.

"Except the Lord build the house, they labor in vain that build it."—PSALM cxxvii. 1.

O THOU, my God! how long—how long
Shall hell be ope to work me harm?
Oh, render me for combat strong,
And give Thou victory to mine arm!

Unscarred, secure I stood, methought,
Within my self-forged coat of mail;
But ah! the shields mine ownhood wrought,
Against my tempters nought avail.

Rebuke from heaven somewhile, I deemed,
Stayed in mid-sweep their threatened blows;
But more they prove than e'er I dreamed,
Untiring, daring, subtle foes!

With practised wiles they ply the art
That clouds the reason; make, the while,
The worse appear the better part,
And conscience to a drowse beguile.

The mask of childlike innocence,
The lie in truth's white garb arrayed,
The fiction framed for sin's defence,—
In these they joy to masquerade.

O Lord! with Thine outstretching hand,
A guard, I pray Thee, interpose;
That, like a jasper wall, shall stand
Between me and my banded foes.

Were't not for Thy protecting power,
Thy voice to warn, Thine arm to stay,
My God! in each temptation-hour,
My feet would tread a downward way.

W. B. HASELTINE.

FAITH.

The doctrine of the New Church, essentially a doctrine of charity, was brought into the world in the face of the dragon, the doctrine of faith alone, waiting to devour the child as soon as it should be born. Naturally the new doctrine was born armed and equipped against its foe. On almost every page Swedenborg warns us against faith alone, or intellectual faith apart from charity, which is the life of true faith. As a consequence, faith is little talked of among us. So far as speech goes, we may be said to imitate the earliest Church, in which Swedenborg says that faith was not willingly mentioned (A. C., n. 393). But in this we may be wrong, while as yet we fall so far short of the life of charity.

Faith, our doctrine teaches, is first of the memory, then of the understanding, and finally of the heart, where it is the faith of love, or saving faith (A. C., n. 30). Again we are taught that faith is the very initiament of spiritual life, and so must be tenderly cared for (A. C., n. 9039). Nothing indeed is more fully taught than that by faith in the Word of God we are introduced, through obedience, into its love and life. And when the love is gained, faith remains, its form and its breath of life. Through faith we learn what love is, and by faith we are to be introduced into higher degrees of love, to eternity. We cannot, then, think too much about faith when we recognize its proper office.

What mean we by faith? The word has come to us through early English *fey*, old French *fei* or *feid* from the Latin *fidem*. The Greek form of the same word is *pistis*, from the verb *peithein*, to persuade, in other form to be persuaded, to have confidence in, to obey. Corssen, Grassmann, and Curtius agree that the root of the word is but a weaker form of the older *bhandh*, meaning to unite, from which comes our *bind*, *bond*, and *band*. Curtius supplies the connecting links in meaning, as to "let oneself be bound, join oneself, feel oneself fast bound." So in Latin, to come into *fidem* of another

was to make an alliance involving protection of the weaker party. The word is thus a strong one, implying a bond of union. Of this we are mindful in some common uses of the word, as when we talk of a thing's being done in good faith, of plighting one's faith, or of a breach of faith. Even in the theological use of the word, with careful writers, the idea of a covenant is not wanting. Dr. Clarke says, "The word *faith* always contains in it the notion of faithfulness or fidelity." Dr. Hawes says, "Faith is an affectionate practical confidence in the testimony of God." Dr. Woods says faith is "a full and affectionate confidence in the certainty of those things which God has declared." So Swedenborg says that "faith in an eminent sense is confidence" (A. C., n. 6272); but in his day he had to add, "Few know that faith is confidence, and still fewer know that faith, or confidence, is from charity."—A. C., n. 3868.

Our Lord taught abundantly the necessity of faith in Him as the only means of salvation. It was they that had faith in Him whom alone He could heal. Faith even as a grain of mustard-seed, small, but living and the initiament of spiritual life, He declared to be the lever by which the mountain that stood in the way of His disciples—the mountain of self-love in their hearts—could be removed and be cast into the sea. And when about to leave their sight He said, "Let not your heart be troubled; ye believe in God, believe also in me." In this saying He used but the verbal form of the same word, *pistis*, which in our tongue is *faith*. Our word *believe* is from a different root, and yet, happily, from one not less warm and strong. *Believe* is from *lief*, Anglo-Saxon *leof*, *liof*, meaning *dear*, and closely allied to Anglo-Saxon *lufian*, *love*. *Believe* and *love* are from the same original root, *lubh*, expressing longing or desire. When David sang "My soul longeth, yea, even fainteth for the courts of the Lord," and "My soul breaketh for the longing that it hath unto thy judgments," his words expressed what lies within the words, "Lord, I believe; help thou mine unbelief." Jonathan believed in David when his soul was knit with the soul of David, and he loved him as his own soul. However lightly we may on occa-

sion use the words *faith* and *believe*, they are a noble pair of words, capable from their origin of expressing not only the faith of memory and the faith of the understanding, but eminently the faith that is of love in the heart, the bond of love which in freedom and intelligence conjoins the soul to its Lord.

We have the words: how shall we gain the substance, that conjunction with our Lord, dream of mystics in every age and clime, in which our love, our life, our work, and our strength will be one with His, and He will be ever present to our consciousness? The doctrine of our Church is explicit. By no sudden ecstasy, by no seclusion from the outer world, by no striving for the opening of an inner sense, by no effort whatever of the imagination, but by that faithful obedience to the Lord's commandments which cleanses the heart from the lusts of evil and opens it to receive His love as its own, by doing His will in the faith that it is His will until it has all replaced our own,—in our Lord's own good time we shall become aware of His presence as the sun before our eyes, while deep within we hear Him with still small voice calling His words to our remembrance. First, then, we must acquire for ourselves and give to our children implicit faith in the words of the Lord laid up in the memory. Next we need to cultivate a good understanding of the meaning of these words, and so gain a rational faith from intelligence. And all the time, by obedience to the faith that is given us, we should be developing, or receiving from heaven, that love of which faith is but the form, and which will knit our soul to the Divine life till we love it as our own soul. But while it would be but the part of a robber to try to climb into our Lord's presence by any other path than that of obedience to the Law, by which He travelled before us, we have not to climb long in His narrow path before we may at times catch sweet glimpses of the desired Presence, and be cheered by feeling that His hand is always held out to aid us. In all the sympathy that the heart feels to be extended to it in this way, it may safely trust, if only the sympathy be sought, not for the heart's own pleasure, but as protection from evil and aid in doing the Divine will.

Do we ask for a sign of our Lord's coming in the hearts of men? First, as Jews, we have the sign of the prophet Jonah, that for three days and three nights, a full period of darkness and temptation, our consciousness of the Divine presence will be buried in the sea of our selfishness and worldliness. Then, as disciples, we have the comforting sign that when the fig-tree groweth tender and putteth forth leaves, we may know the summer of our Lord's presence to be nigh,—that when our hearts grow tender towards our fellow-men, and all our thoughts are how to do them good in performing our daily duties in the Lord's name, He is nigh, even at the door of the heart. But "If any man shall say unto you, Lo, here is the Christ, or lo there, believe it not." Wherever He comes into the heart of a man, we may be sure that He will not proclaim His coming, save in the sweetness and light of humility and true charity.

BENJAMIN WORCESTER.

JESUS! Our shadow from the heat, our refuge from the storm, our cloud by night, our morning star, our sun of righteousness. Jesus! at the mention of whose name "every knee shall bow and every tongue confess." Jesus our power, Jesus our righteousness, Jesus our sanctification, Jesus our redemption, Jesus our elder brother, Jesus our Jehovah, Jesus our Immanuel! Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mount of God; thy name shall ever be the richest chord in the harmony of heaven where the angels and the redeemed unite their exulting, adoring songs around the throne of God and the Lamb.—*Dr. Bethune.*

SWEDENBORG STUDIES.

CHRISTIAN HISTORY IN THE REVELATION.

In our February number, when commenting upon Prof. Allen's "Continuity of Christian Thought," we spoke of the Apocalypse as describing "the successive stages of Christian history," and again, as "displaying, long before the fact, the career of Christianity." For speaking thus we received the mild reproof from a valued contributor, "Perhaps you had hardly enough in mind a statement found in A. E., n. 5."

Glad at any time to receive such suggestions, we turned to the number referred to, and read,—

> "It may be supposed that the successive states of the Church from beginning to end are treated of in the Apocalypse, but not so, only the state of heaven and the Church near the end when the Last Judgment took place, and thus the last times, are treated of there."—A. E., n. 5.

This seemed to contradict us, but we turned to another passage, and read,—

> "By these [the opening of the seals] the successive states of the Church from beginning to end are described."—S. S., n. 12.

This evidently might be offered in justification of our words, but our purpose in mentioning the matter is not personal, but has in view the bringing together in harmony of these and other passages which to some may seem contradictory. Our own words, we readily confess, were general, and not sufficiently exact. Our meaning was that, under the opening of the seals, were described the stages of Christian history, and that the main part of the Revelation was concerned with the final stage. We have not seen the need of changing this view, but we shall take pleasure in treating of the passages which may seem not to support it.

In the first place, the Apocalypse, down to Swedenborg's time, had always been interpreted as applying to the political

or other affairs of Europe. The Roman emperors had been the persons most commonly supposed to be meant by those who rode forth as the seals were opened. The two witnesses of the eleventh chapter were interpreted as denoting Dominic and Francis, Sylverius and Mennas, Luther and Calvin, Huss and Jerome of Prague, and many have thought of the Waldenses and Albigenses. Others have understood Enoch and Elijah, the Law and the Prophets, or Joshua and Caleb. To all these interpretations the true one stands in contrast, and so, in his preface to the "Apocalypse Revealed," Swedenborg said,—

"The interpreters have made various conjectures, and many have applied the contents to the states of empires, with some mingling of Church matters."

To this he opposed the direct statement,—

"The successive states of the Church are not treated of in the Apocalypse, and still less the successive states of kingdoms, as some hitherto have supposed, but the last state of the Church in heaven and on earth, and then the Last Judgment, and finally the New Church, which is the New Jerusalem, are treated of therein from beginning to end."—A. R., n. 2.

To this may be joined A. E., n. 5, as having almost exactly the same force. In A. R., n. 387, he speaks of the Apocalypse as describing the "state of the Church in its end." There are, undoubtedly, many other similar statements, made as to the general meaning of the Revelation, and giving it its true place among the prophecies.

But these passages are not contradictory to those which teach us that in the sixth chapter, under the opening of the seals, is briefly described the history of Christianity up to the time of the Judgment. Here a passage already cited is most direct in its teaching:—

"It is said in Apoc. vi. that when the Lamb opened the first seal of the book, there went forth a white horse, and that he that sat thereon had a bow, and that a crown was given him; that, when He opened the second seal, there went forth a red horse, and

that to him who sat thereon a great sword was given; that, when He opened the third seal, there went forth a black horse, and that he who sat thereon had a balance in his hand; and that, when He opened the fourth seal, there went forth a pale horse, and that the name of him who sat thereon was Death. Hereby the successive states of the Church, from its beginning to its end as to its understanding of the Word, are described. By the opening of the seals of the book by the Lamb, is signified the manifestation of those states by the Lord; by a horse, the understanding of the Word; by the white horse, the understanding of truth from the Word in the first state of the Church; by the red horse, the understanding of the Word destroyed as to good in the second state of the Church; by the black horse, the understanding of the Word destroyed as to truth in the third state of the Church; by the pale horse, no understanding of the Word because of evils of life and their falsities in the fourth or last state of the Church."—S. S., n. 12.

Now there was, in Swedenborg's mind, no contradiction between these statements; for of the Apocalypse in general the broad declarations were perfectly true. And the proof of this harmony is to be found by looking at his own interpretation when, having made the broad statements at the outset, he came to the sixth chapter. Then he spoke of "the successive states of the Church which are here described" (A. E., n. 361), of the red horse as denoting "the second state of the Church" (A. E., n. 366)), of "internal dissensions" then arising (A. E., n. 365), and plainly said, also,—

"In this and the next chapter [vi. and vii.] the state of the Christian Church, or of the Church where the Word is, is treated of from beginning to end, or from the time of the Lord even to the Last Judgment."—A. E., n. 369. So in n. 381.

Of course he had n. 5 in mind when he wrote this, and the two declarations go together in opposing the erroneous views commonly held by interpreters.

So, too, in the other work on the Apocalypse, after the general declaration of n. 2, he says,—

"That to open a seal means to examine the states of life, or, what is the same, the states of the Church and hence of life, see above."—A. R., n. 388.

Speaking generally, the prophecies of the Lord recorded in MATT. xxiv., and the corresponding chapters in Mark and Luke, describe the earlier states of the Church, and the Apocalypse deals with the last. Thus Swedenborg does not refer to the Apocalypse when he speaks of the history of the Christian Church, but to MATT. xxiv., as in H. D., n. 246, and such a statement as ours in the February number should be made only when the sixth chapter is under notice.

We close with a quotation which may not be familiar to all, and which we take from the plan of subjects to be discussed in a Coronis. The same may be found in the lately issued Latin volume, page 6, n. 7:—

"The periodical changes which have followed in the fourth Church, which is the Christian, are described in the Word in both Testaments: its rise, or morning, in particular in the Evangelists, and in the Acts and Epistles of the Apostles, its progress towards noon in the Church history of the first three centuries, its decline, or evening, in the same concerning the centuries next following, and its devastation even to the consummation, which is night, in the Apocalypse."

THE READING OF JONAH IV. 10.

LOOKING over the new edition of the "Apocalypsis Explicata," our eyes fell upon a case in which the editor had indicated a change made by him in a quotation from the Scriptures. The passage in questien is from Jonah, and the paragraph in which it is quoted is numbered 401. Swedenborg was treating of the sun, and took up the passage as to the gourd which sheltered Jonah, and which, when it perished, left him exposed. The next words in the Bible are,—

"And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night."—iv. 9, 10.

Here the words "came up in a night and perished in a night," are expressed in the Hebrew by words which, literally rendered, would read, "which was made a son of a night, and perished a son of a night."

Swedenborg in his Latin says, *filius mortis factus es, et filius mortis perit.* So the photolithograph of his manuscript has it. This would mean, "a son of *death thou wast* made, and a son of death perishes." This makes the language, not a description of the gourd, but an address to Jonah, and it substitutes "death" for "night." The editor of the new Latin edition decided to put *noctis*, "night," for *mortis*, "death," with a note stating the fact. The older Latin edition has "death." The translation in common use takes the English version in full, and thus departs widely from Swedenborg.

But there seems to be some objection to these changes. Swedenborg goes on to treat of the passage, repeating the portion under consideration just as he first gave it, and making the Jewish nation to be the "son of death," because it was "liable to damnation." Hence to change fully to the English version makes the subsequent explanation to have no meaning. And to change in part lessens its force.

In this case we would prefer to see no change whatever, but to let every word stand with the explanation drawn from it. As our reason we suggest that Swedenborg seems to have given simply the spiritual meaning. The "son of the night" represented to him the condition of the Jewish nation. He wrote, consciously or unconsciously, "son of death," and gave it a direct application to Jonah and his people. This seems to account for the change in the literal sense.

A note to this effect might be added, but, whether added or not, it is an explanation which seems to leave less confusion in the text than is produced by a change of the words.

TRANSLATOR'S BLUNDER IN A. C., n. 2118.

A WISCONSIN subscriber writes,—

"In A. C., n. 2118 it is said that it was the last judgment of the representative Church when the ten tribes were carried away into

captivity, and afterwards when the Jews, after the coming of the Lord, were driven out of the land of Canaan.

"Here, it seems, were *two* last judgments of the same Church. How can this be understood?"

We are glad to receive such questions. Our friend has stated correctly what he has found in his book, but the whole difficulty is in the bad translation. In his original Latin Swedenborg said nothing about two judgments. Let us render it exactly: —

"The last judgment of the Ancient Church, which was after the Flood, was when almost all who were of that Church became idolators and were dispersed. The last judgment of the Representative Church, which followed among the descendants of Jacob, was when the ten tribes were carried into captivity and scattered among the nations; and then [not *afterwards when*] the Jews, after the Lord's coming, were expelled from the land of Canaan and scattered throughout the world."

The meaning here is perfectly plain. As the Ancient Church reached its end in idolatry and the dispersion of its nations, so the Jewish Church reached its end in captivity and dispersion. The ten tribes were first scattered and then the remainder. Unfortunately, the translator put in the word "when," and rendered *et dein Judaei* as if it were *et dein cum Judaei*, thereby changing the two consequences of the judgment so that the first appeared as a consequence, but the second was changed to a second judgment. Take the inserted word out, and no obscurity remains.

SEVEN ANGELS.

In A. E., n. 351, Swedenborg wrote of "the four angels who had the seven trumpets." Of course he meant the seven angels of Chapter viii. verse 6, but was probably misled by having just written of the four horses of Chapter vi. The Hindmarsh edition did not correct, nor did Dr. Tafel, but the new edition has the "seven" restored with a reference. It is easy to see that such errors might be made by Swedenborg when copying for the press, if not in the original writing, but no wise editor would let them go unnoticed.

BOOK NOTICES.

THE EVIDENCE OF FAITH. By JAMES S. BUSH. Boston: James R. Osgood & Co. 1885. pp. 357.

IN publishing twenty-one sermons of the character outwardly to which Episcopalians are accustomed, Mr. Bush was undoubtedly moved by a willingness to indicate his doubts as to much that is held in his communion, and his positive conviction of the importance of some things not much mentioned in that quarter. In his doubts he manifests, though less conspicuously than Heber Newton, the weakness of perception which comes of long leaning on personal authority. Thus, speaking of the Exodus, he says he can believe in it, "but when the narrative deals with supernatural powers and influences, when it tells of a Divine Being and a Divine Providence directing the events of that remarkable history, then there is introduced an element of which the mind takes no cognizance." This we call mere blind unbelief, the foolishness of ignorance of daily religion.

His main affirmations Mr. Bush reserved for his Introduction, which shows marked progress beyond the attitude of the sermons. He is here a prudent and scholarly Christian urging faith in the Lord Jesus as the remedy of ecclesiastical defects. On this positive ground he seems likely to stand hereafter, and to find an increasing companionship. Here he rebukes the Romanism of ritualism, and declares,—

"Spiritual religion will find expression in ritual and in dogma, but cannot be imprisoned in forms, inflexible and unchanging, without the loss of its vitality."

"The suspicion, already awakened and rapidly spreading among the people, that the clergy are not dealing honestly with them, can be allayed only by a candid admission of traditional errors, and a more careful examination of difficulties constantly arising in thoughtful minds, and requiring the instruction of such minds at the hands of those who profess to be their teachers in religion."

MEMOIRS OF DAVID BRAINERD. New York: Funk & Wagnalls. 1884. pp. lxxx. and 354.

THE publication by Jonathan Edwards of the diary of David Brainerd took place more than a century ago, and the book has long been rare. It is due to the improving earnestness of the Church in respect to missionary work and the education of the

Indians that the book has been republished with additions. Brainerd was only thirty years old in 1747 when he died, a worn-out man at the house of Edwards in Northampton, but he had had a very full spiritual experience which he had confided to a diary. Expelled from Yale College for no fault, this man of great gifts and excessive conscientiousness, went to live in the wilderness and was blessed in his preaching to the Indians. A few years of extreme exposure on his long circuits broke him down, and, at the end, he said,—

"Oh why is His chariot so long in coming? Why tarry the wheels of His chariot? I am very willing to part with all, to go to be forever with the Lord. Oh, when I go there, how will God's dear Church on earth be upon my mind!"

Every-Day Life and Every-Day Morals. By George L. Chaney. 1885. Boston: Roberts Brothers. pp. 228.

During a sojourn in Atlanta, Ga., Mr. Chaney, formerly a leading Unitarian minister in Boston, delivered a course of sermons, beginning with one about art and morals, and going on with others about such themes as juvenile literature, the press, the theatre and the pulpit. Of the use performed by their delivery, there can be little doubt; and their publication, in a neat and inexpensive form, will be appreciated. We regret that they should have the form of sermons, for they are only talks, and have no connection with their texts. Mr. Chaney defines preaching as "improving conversation conducted by one,"—a definition which does credit to his modesty, but exhibits a lack of respect for our Lord's charge to the first Christian preachers. But his criticism of public perversions is sensible, discreet, and as good in its way as anything we know of.

Edwin Arnold as Poetizer and Paganizer. Containing an Examination of the "Light of Asia" for its Literature and for its Buddhism. By William Cleaver Wilkinson. New York: Funk & Wagnalls. 1884. pp. 177.

In the very inexpensive yet readable form of the Standard Library, we have here a notable book. The waning power of Mr. Arnold's poem has here received an almost destructive blow. Whether the critic's sharp arraignment of the poem as a literary work, or his brief examination of the immorality of Buddhism be considered, the work is likely to be regarded by many as final. Not only is Mr. Arnold charged with being unintelligible in his preface, but he seems to be sadly inartistic in his lines, and in

covering up what is gross by giving it a likeness to the Gospel story, he is made to appear in a bad light as a moralist. We would not say that this critique is unanswerable in all its points, but we do not expect to see it answered.

Edgar Allan Poe. By George E. Woodberry. Boston: Houghton, Mifflin & Co. 1885. pp. 350.

We have read no more pathetic life story than this. The mass of conflicting details has been so carefully gone over, the unworthiness of the poet's character has been so gently touched upon, his good points have been so well displayed, and his sins so lightly mentioned, that the reader feels that he has here as truthful a view of Poe as any one writer can give. The parentage of poverty, the childhood of luxury in the home which adopted him, the gambling of youth, the early literary ventures, the repeated efforts to be made known as a genius, the care of the invalid wife, the impositions upon friends, the drunkenness, the constant untruthfulness, the despair upon the wife's death, the wild efforts to obtain a home by a second marriage, the decline of health, and the death from debauch, are all wisely told, till, with deepest pity for the poet, one culls a multitude of lessons from his errors. We have not seen Mr. Woodberry's superior in this line of biography, and hope to have more from him.

Egypt and Babylon from Sacred and Profane Sources. By George Rawlinson. New York: Charles Scribner's Sons. 1885. pp. 329.

In bringing together in a small volume what the Word and modern research have to say about Egypt and Babylon, Mr. Rawlinson has executed a worthy purpose. Although the attacks formerly made on the Scriptures on the ground of historical inaccuracy have ceased with the quiet advance of Egyptology and Assyriology, yet it has been necessary for ministers and others to make use of the expensive works of the Rawlinsons and others, or to search recent commentaries; but this handbook will save time and money, and should be in every study. Its perusal will also benefit those who are somewhat familiar with the special works, as it contains all that the Bible student needs. More will undoubtedly be learned, possibly by the present expedition under Dr. Ward, of the *Independent*, but this book will probably be a standard for years. We greatly regret that it lacks indices, two of which are necessary.

JOHN ADAMS. By JOHN T. MORSE, JR. Boston: Houghton, Mifflin & Co. 1885. pp. 330.

IF Mr. Morse writes without much enthusiasm in making a volume on John Adams for the series of "American Statesmen," the fault is partly with his subject. The sturdy patriotism of the elder Adams was united with so much of self-appreciation, with such a habit of unfriendly disparagement of all other men, and, at the height of his career, with so utter a lack of leadership, that his biographer merely endeavors to do him justice. In this effort he goes fully to the limit of fact in representing Adams's companions, and especially the clergy, as lacking in Adams's best quality, namely, honesty. If the volume is less important than some of the series, it is worthy to be joined with the others, as a fair biography of one of the greatest of the American heroes.

OBSCURE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE. By FREDERIC HASTINGS. New York: Funk & Wagnalls. 1885. pp. 284.

IN printing a series of papers on the subordinate characters mentioned in Scripture, Mr. Hastings, who is editor of the *Homiletic Review*, has followed the example of Austin, whose celebrated sermon on the text "And Bartholomew" had for its chief points sociability, signified by "and," and reserve typified by Bartholomew, who is not reported to have said anything. But to those who enjoy sober reading, the volume will bring many useful thoughts.

John Swinton's Paper is a sheet printed weekly at 21 Park Row, New York, for one dollar a year, and edited by a man who is thoroughly in earnest in his endeavor to help the oppressed classes. He seems to us to go pretty far in his reverence for Henry George and in his apologies for tramps; but, if he will not counsel his readers to return evil for evil, he will be able by his natural leadership to do much good. As a subscriber says, in kindly sending the paper, "To a New-Churchman, sooner than any other, ought the truth to become manifest, that the spiritual regeneration of Society, dissociated from its social regeneration, is no more possible than is the regeneration of the individual man without a persistent effort on his part to put away his evils as sins against God."

The Psalm of the Good Shepherd. London: James Speirs. 1885. pp. 75.

In a beautiful binding, and with the best typographical effects, this little volume of spiritual interpretation of the twenty-third Psalm comes to hand,—a little late for the gift season, but meriting wide sale. It should be made at once an agency of instruction and comfort, as well as an ornament for the parlor table where it can be of use to the waiting visitor or the transient guest.

other recent publications.

The sermons by Rev. C. A. Bartol, of Boston, on *Mind in Medecine* (M. L. Holbrook, New York), are as bright as his writings always are, and indicate his appreciation of the present movement to give the state of the mind its proper importance in ministering to the sick.—Mr. John Hitz, of Washington, has printed a paper read at the Froebel Institute held last summer at Madison, Wisconsin. He discusses the point of *Organized Local Work*, and speaks openly of the need of receiving the doctrine of the Lord.—The *Buntling Ball* is so clever a satire on American society, that we take for granted its familiarity to our readers, and only register our guess as to its authorship in favor of J. T. Wheelwright.—*Flatland*, from Roberts Brothers, is a queer little squib, just like E. E. Hale's work, but there is no author's name given, and the reader is left to guess at the meaning of the book, if indeed it be anything but a joke.

The New-Church Magazine (London) came out in a new dress in January, making a very tasteful appearance. It also contained a good view of a fine church just erected at Leeds.

The news that Messrs. Charles Scribner's Sons have enlarged the *Book-Buyer*, so as to make it even a rival of the excellent *Literary World*, will be gladly received on all hands. It is issued monthly, and costs but half a dollar a year.

A correspondent questions the propriety of our mentioning, in a review of Mr. Munger's *Lamps and Paths*, a report in regard to his pastoral work. We agree with the suggestion that the allusion was out of place, and are glad that we received the reminder.

THE NEW CHURCH.

The Exercises at Conventions.

In a recent number of the *New Englander*, that august body, the American Board of Commissioners for Foreign Missions, was arraigned by the Rev. Leonard W. Bacon for having been subjected to a "revolution." It was once, he says in effect, an assembly to deliberate upon the great questions involved in its policy and operations, but now the time of its sessions is so thoroughly pre-arranged for, that a member having a resolution to offer can scarcely find the opportunity, and can obtain no time for debate upon it. With an excess of rancor Dr. Bacon yields the reins to his vexation, and pursues the officers of the Board.

The obvious conclusions which will be drawn from such a paper, are, first, that Dr. Bacon, who has lately resigned his pastoral charge with unpleasant feelings, may lose his influence by letting intemperate denunciation take the place of fair criticism, and, second, that there is probably something of truth in what he says.

In speaking of a change which has been made in our Convention meetings, we wish to avoid Dr. Bacon's error, and to make a suggestion in the same direction in which his paper looks.

The Convention which was held in New York in 1875 had no other stated exercises, which took time from its business, than such services of worship as occupied about one hour each day. There was the minimum of pre-arrangement, and this was partly due to the absence of the President, Dr. Worcester, and of the Vice-President, Mr. Scammon, so that no address was made by either.

The Convention in 1876 met in Philadelphia, and listened to an address from the President on its first day, to an essay from Prof. Parsons on the second day, to a paper by Dr. Tafel on the fourth day, the third day, Sunday, being of course devoted wholly to services of worship. Thus the same time, except what was properly needed for the President's address, was devoted to business.

In 1877, when the Convention met in Cincinnati, the same course was followed.

In 1878, when the meeting took place in Boston, nearly the

same arrangements were made, except that, on Monday evening, some addresses were given in the manner now become habitual.

The Convention met again in New York in 1879, and it would seem that more than the usual time was taken by previous arrangement from the time before devoted to business. Thus, on Friday, the address was given; on Saturday, the afternoon was devoted to a conference on the Second Coming; and the other days were spent as in Boston.

When the Convention met in Portland in 1880, the arrangements of 1879 were repeated, except that the session was somewhat shortened.

The Convention of 1881, held in Washington, was an exceptional one, as the members took time to call on the President of the United States, and held a session till late Monday evening in order to close on that day. Saturday afternoon had been devoted to a conference, which took time needed for business.

At Chicago in 1882, when a long debate on publication matters was expected, there was not so much pre-arranged exercise.

At the Convention of 1883, which was held in Boston, there was, by pre-arrangement, a conference on Missionary Work, a special appointment of time to the subject of Theological Education, and the usual evening meetings.

The Convention of the last year, held in the newly-erected church in Philadelphia, marked the centenary of the New Church in America, and was very fully pre-occupied by conferences and the like. The Convention assembled a day earlier than usual, and, acting with a view to expedite business, greatly hurried its first day's work, even proceeding to elect its officers for the next year. The President's address was given as usual on the first day. On the second day addresses were given in the morning on Missionary Work, and in the afternoon on the subject of Publications. On Saturday, the morning was largely devoted to Theological Education, and in the afternoon there was an organ recital. The evenings were occupied nearly as usual. Thus only one-half day was uninterruptedly devoted to business.

Regarding the circumstances and arrangements of the last session as extraordinary on account of its centennial character, and looking at the sessions which had preceded it, we have the single remark to make, that the tendency to pre-arrangement can be carried to an excess. This excess would be reached when any

one having what he might consider important business to bring forward, found no opportunity to offer it, nor to have it fairly considered. Any criticism like that of Dr. Bacon's, which was well founded, would need to be considered, for our organization is, as it were, in the gristle, and cannot be regarded as having reached its final state.

In short, it would undoubtedly be well not to know all about Convention beforehand, but to have room left for spontaneity and what is known as debate. And one way to secure this is to appoint one or two to open a subject, and then give it to the meeting. We think this course has its advantages in some respects, for many persons prefer to listen to an open debate rather than to a prepared conference, and seem to get more ideas from it.

This could at least be tried without detriment, and then all would learn whether or not it gave greater interest, and breadth, and freedom to the meetings.

Catholicity.

An indignant writer in one of the weeklies narrates some instances of intolerance which have come under his notice. He refers to such matters as Baptist exclusion of those not immersed, Presbyterian refusal to unite with other Presbyterians merely because they would not limit themselves to singing the Psalms, the case of an ordination opposed on the ground that the candidate regarded eldership as a useful but not as a Divine institution, and an instance of a license revoked because a man accepted the "Confession of Faith" as it read, but not as it was interpreted. We were reminded, in reading of these unchristian practices, of what is said in the "Arcana," n. 2284, as to those meant by the "ten righteous" which might be found in Sodom: —

"It is very common for those who have formed an opinion as to some truth of faith to judge that others cannot be saved unless they believe the same, which, however, the Lord forbids in Matt. vii. 1, 2. From much experience it has been made known to me that men are saved out of every religion, if only by the life of charity they have received the remains of good and apparent truth. The life of charity is to think well concerning another, and to wish well to him, and to perceive joy in one's self because others are saved. But they have not the life of charity who wish that no others should be saved than those who believe like themselves, and still more if they are indignant that it should be otherwise. This may be evident from this alone: that more Gentiles than Christians are saved; for those Gentiles who have thought well concerning the neighbor, and have wished well to him, receive the truths of faith in the other life more readily than Chris-

tians, and acknowledge the Lord more. For nothing is more pleasant and happy to the angels than to instruct those who come from earth into the other life."

"*French Swedenborgians.*"

UNDER this head the *N. Y. Tribune* has a letter from its Paris correspondent, who is moved by the erection of the church in the Rue Thouin to give some intelligence, which may not be wholly correct:—

"The topic of the hour is the Swedenborgian church which is to be opened next month in the Rue Thouin, on the site of the house where Ignatius Loyola, Laynez, and St. Francis Xavier lodged when they were together in Paris and engaged in drawing up the Constitution of the Order of the Jesuits. There has been a little church in the Rue de la Faisanderie, at Passy. But its existence has been so obscure that although I take a deep interest in watching religious movements, I never heard of it until within the last week. Before the siege I knew several members of a New-Jerusalem congregation, one of which was a Mrs. Hanau from Philadelphia, and another the Russian Princess Obolinska. The United States Minister then accredited to the Imperial Government shared their religious faith and was with them in spirit although he did not attend their meetings. French brethren and sisters were few. Yet there have been always disciples of Swedenborg in France since 1786. The community of the Mont Sainte Genevieve — or, to be more precise, of the Rue Thouin — is, on the contrary, made up of French members, and has for its chief apostle a rich Alsatian named Humann. There is a library attached to the church. It consists of Swedenborg's 'Divine Arcana,' with other of his writings, and of scientific works.

"I have already said that Swedenborgianism was first heard of in France in the decade which preceded the Revolution. Brother Pernety, of the Benedictine Order, had talked with Swedenborg about Divine influences and celestial mediums between heaven and earth. They had also had much converse on the subject of analogies. Swedenborg held that every created thing is an outward or visible sign of a heavenly or a hellish fact. He felt sad about the religious state of the most civilized countries of the world, and foresaw that a storm was arising which would sweep away the old corrupt system of kingly and ecclesiastical government which stood in the way of intercommunication between heaven and earth. Swedenborg one night told Fra Pernety that the grand house of Bourbon was to be brought low, and the brilliant aristocracy of France to be scattered to the winds before his interlocutor was an old man. The Benedictine heard and believed. He repeated at Versailles what the Scandinavian seer had told him, to Moet, the king's librarian, who became a member of the New-Jerusalem Church, and undertook to translate Swedenborg's writings. After the Revolution an English nobleman settled on him an annuity to enable him to finish his self-assumed task, and when he had completed it gave him 30,000 francs. Few read them. Political and military events left people no time for thinking about the celestial world. The place where the seed sown by Moet fructified earliest was at Constance, in Normandy. There were there fifteen members of the New-Jerusalem Church in 1819. In 1820 an advocate named Gobert formed a little congregation which was soon in corre-

spondence with others that sprung up at Nantes, Angers, Gap, Sisteron, and at St. Amand, in the Department of the Cher. The leading apostle was then a half-Hebrew, half-Briton, and cousin of M. Jules Simon, named Bernard. He was a captain of artillery and converted most of the officers of his regiment. They were sent to Spain under the Duc d' Angoulême, Dauphin of France, to put down the Cadiz Junta and restore despotism, and if possible the Inquisition. In the former the army of King Louis succeeded. But the artillery officers used to hold prayer meetings at which they implored God to overrule for good their military action. Those who remained in Spain made a vow to propagate there the Swedenborgian Church. Spanish proscripts were brought into it by the others who when the campaign ended went back to France. The former were kept at Tours and St. Amand in the Cher, where an ardent church sprang up. The father of M. Brisson, George Sand, and later Abdel Kadir used to attend its religious services. I daresay that it was through some of its members that Balzac became indoctrinated."

Patience in Ministers.

On the top of a high mountain was a beautiful city named New Jerusalem, and the people were all bidden to go up thither and dwell with the Lord in usefulness and peace. The Lord as the Great Shepherd was leading all the people to feel in their hearts a desire to ascend the mountain and enter the golden city, and one by one they were heeding the call.

In order that they might know when He had prepared the city for their habitation, He led one of them, with much tribulation, to find his way up the as yet untraversed heights, and to tell his fellowmen of the wonderful home above. This he did, not only by telling them the facts about it, but by enabling them to see that this was just as was promised in their Bibles.

But when the Good Lord and Shepherd had so provided the city, and had so guided his servant Swedenborg to see the promises realized, and to enable all men to realize the promises for themselves, He had use for many who were to be called "under-shepherds," and who were to act as guides upon the mountain, leading little groups of travellers, bearing the burdens of the weak, encouraging the weary, seeking out those who went astray, refreshing them with water from the living streams which flowed from above, and doing all they might to promote in all a loving service of the Great Shepherd.

The under-shepherds or guides were often weary and sometimes discouraged. They were tempted to leave one flock for another, hoping to find a more easy charge, but every change they made led them to see that in all cases they must labor hard. They were

tempted also to give up their duty altogether, to take their names from the list of ready guides, and to say within their hearts, "These move too slowly for me, Swedenborg's path is not the shortest, there is nothing but labor here; I will break from them, I will get on faster alone, I will bid them good-by, I will quickly reach the summit, and men will thus be helped to a better road."

When the under-shepherds saw one thus turning from his work, they were not led to do likewise, because they saw that the Good Lord had not made this restless one to be a second Swedenborg, seeing the wonders of heaven, and learning in tribulation the meaning of the Holy Word, and so they did not follow him into the by-ways, nor up the steep places towards which he went, but, feeling their own ignorance and weakness, and looking closely to the Great Shepherd, they carefully kept the path, and trustfully led in it, believing that, if the Good Lord had known a better way, He would not have caused this one to be so fully opened that the wayfaring men, though foolish, do not err.

Gentleness and not Brusqueness.

A good many years ago, a lady, the first of her family to unite with the New Church, took home with her to dinner one of our earliest ministers, now deceased, with the hope that his words and manners might make a favorable impression upon her parents, who were unpleasantly affected towards the new movement. The guests had seated themselves at table, and the influence of the viands had begun to promote friendliness, when the father, struck by some remark of the minister who had not been presented to him as such, asked, "What is your occupation, Sir?" The reply was, abruptly spoken, "A fisherman." The host, never thinking that his guest was amusing himself and insulting the rest by an answer which must be interpreted in the light of Scripture, could only express his feelings by keeping silent till the meal ended. The lady, not venturing an explanation, could not overcome her mortification for a long time. The opportunity to befriend the lady who befriended him, and to assist her family in overcoming a prejudice, was thus thrown away in pure wilfulness.

We wish we could forget the story as an unpleasant mistake, but it is sometimes painfully recalled to mind by similar occurrences. Some seem to have the idea that the church is militant in every aspect, never a home, never the "shadow of a great rock

in a weary land," but always in the attitude of defiance and scorn; and they hasten, so to speak, to take the fork out of the hands of those who would proffer it so that it can be taken by the handle in order to present it as they think right, with the points foremost. They begin by denunciation of a man's errors and repel, and generally exasperate, at the first word. In general meetings with their brethren, the last place to use such methods, they carry the idea of the church militant so far as not to rest in quiet enjoyment themselves, nor to let others do so. And before the world, if they do not use defiant language, they speak patronizingly, which is even less kind.

To notice this in others is to remark in ourselves, at times if not all the time, a similar tendency to shock and annoy, instead of pleasing and befriending, those we meet with in conversation or address from the pulpit. They are easily shocked, if this be our pleasure. Ministers of churches, editors of papers, private persons everywhere, are easily disturbed, if this be what we aim at. A little rudeness of behavior, a little asperity of speech, a little absence of endeavor to accommodate the language to their comprehension will do the work, and we may please ourselves by thinking that thereby we have served the church militant. But we have not done so, we may have put ourselves in the path of those who would approach the Meek and Lowly who giveth rest. Asked for bread, we have given a stone.

We do not see how a New-Churchman can serve the Lord and the church, unless he studies gentleness in word and acts, placing himself in the place of the person addressed, and speaking from the good in the one to the good in the other.

Ministerial Energy.

From public prints received from Topeka, Kansas, we learn that the Rev. H. C. Dunham is taking an active part in the every-day questions of his city. In recent sermons he has considered the national disposition to disloyalty to truth, and the duty of religious men to keep clear of mere partisanship; in a course of lectures he took up amusements, their use and abuse; and in a published letter he chastised some ministers for using a union Thanksgiving service to express political disappointment. There seems to us to be a point beyond which our ministers cannot go without neglecting the primary duty of teaching new truth from the Holy Word, but manliness demands respect wherever it is found, and we hope that

Mr. Dunham will extend, rather than diminish, his influence by his bold course.

A Friendly Criticism.

From one of those preachers to thousands — the Sunday papers — we clip a suggestive word, which, though it came mingled with much that was utterly unfit for Sunday reading, should be taken for what it is worth: —

"The trouble with much excellent matter in the *New-Jerusalem Magazine* is that it is written in a dialect, and is centripetal toward Swedenborg. But there are two articles in the current issue that in some respects are an exception to this rule. One is by Mr. Edwin Gould, on 'The Church and Civilization.' The other is by Rev. B. F. Barrett, on 'The Catholic Doctrine Involved in the Doctrine of the Grand Man.'"

It is undoubtedly true that some of our writers tend to make an unnecessarily exclusive use of terms which are peculiar to the New Church, and which have, to be sure, their perfect justification in the fact that they express what is new in theology. But in using them where they are not understood, or in using them where a little circumlocution would make the thought equally clear, one may make his work hard reading. This is as true of sermons as essays; the fewer technical terms and the more plain Saxon, the better. Our best writers cannot be accused of using a "dialect."

The *Review*, published monthly by the Young People's Association of the Boston Society, shows the energy of the Pastor's Assistant, who seems to us to make a wise suggestion when he says of the possible development into Societies of groups of persons residing in the suburbs: —

"There is a duty of the general Church which we venture modestly to suggest. It is that of actively encouraging the formation of such organizations. It is not enough to wait till a Society is formed, and then to offer the right hand of fellowship. But the strong should help the weak. The large organizations already established should act as parents to their children, and endeavor to establish independent footholds for the Church. They should assist in the support of the small Church bodies which might be formed under their fostering care until they are able to fully support themselves. This we conceive to be an orderly mode of development for the Church."

The *Watchman*, noticing our number for February, spoke of an article as by the late Rev. Dr. E. H. Sears. It may be that others have the same impression. The writer of the article is a son of the noted Unitarian clergman.

THE RELIGIOUS WORLD.

The Evolution Theory among Presbyterians.

The disturbance among the Presbyterians over the subject of Evolution, which has been taught in the South by Dr. Woodrow and which has been condemned by several Presbyteries does not seem likely to end soon. Now comes Prof. Kellogg of the Seminary at Pittsburg, who has passed under censure for the following letter to Dr. Woodrow: —

"I believe (1) That science has not yet discovered the mode of the origination of species. No one of the current theories, in my opinion, can be called scientifically ascertained truth.

"I believe (2) That the Bible, while attributing the orgin of species to God, does not give us any information as to how God originated species, whether by immediate fiat, or, in part or wholly, by organic processes.

"I believe, therefore (3), with Dr. A. A. Hodge ('Outlines of Theology,' new ed., p. 39), That with 'all theories of evolution which neither deny nor obscure the evidence which the order and adaptation observed in nature afford of the existence of God, and his immanence in and providential control of his works, . . . a natural theologian' should have 'only the most friendly interest.'

"In regard, in particular, to the origin of man, I believe (4) That the Scriptures teach that his spiritual nature — that in virtue of which he is said to be the image and offspring of God — came not from below, but from above: was originated, not by organic process, but by an immediate, creative inbreathing of God, the 'Father of Spirits.' As to the separate question, however, how God formed the body of man out of the dust of the ground, whether by immediate fiat, or by some manner of organic process, I believe on this, again, the inspired narrative gives us no information. The inspired words which describe the creation of the body of man are to my mind equally consistent with either supposition. Which of the two is correct is for, not the theologian, but the student of physical nature, to find out, if he can.

"Such, in brief, is the substance of my belief and my teaching on the subject which has been so agitating some of the good brethren in the Southern Presbyterian Church in connection with your chair. I have understood your position, from your address, to be essentially the same, and I am pleased, from your letter, to be assured that such is the case. How any person can bring himself to believe that such a view of Scripture teaching is inconsistent with the strictest theory of plenary inspiration and consequent absolute infallibility of the Holy Scriptures as the Word of God — a doctrine I hardly need to say I hold and teach with all my heart's strongest conviction — this is impossible for me to understand.

"I remain, with high regard, very truly yours,

"S. H. Kellogg."

The New Theology in Sweden.

A Lutheran writer in the *Andover Review* speaks very harshly of the reformatory movement in the Swedish Church, characterizing it as Donatistic and Socinian, but it is interesting to notice in the passages which he uses to support his charges evidence of real enlightenment. Thus Dr. Waldenström, the leader of the movement, is charged with saying,—

"I have in my writings zealously combated the doctrine that God should have imputed to Christ the guilt of our sins.

"The object of the life, death, and resurrection, and the whole work of Christ, was undoubtedly this: that we should receive forgiveness of sins, be sanctified and blessed. But this is something different from this: that God, on account of this work, should forgive, sanctify, and make blessed."

Celibacy and Episcopalianism.

Bishop Potter, of New York, has administered to a young man, a son of Bishop Huntington, the vows of poverty, obedience, and celibacy. This act was viewed with regret and even alarm by the non-Romanizing Episcopalians, and Presiding Bishop Lee addressed to Bishop Potter a letter in which he expressed his "astonishment and distress" at the "unexampled act," which must create "anxiety and alarm." Bishop Lee declared that "sacerdotal celibacy" was "an attempt to override God's laws and to set up a purer standard than the Holy Scripture." He frankly added that "no attempt, however specious, to introduce the system in our Church can fail to awaken earnest and indignant condemnation."

In his reply Bishop Potter argued from the existence of sisterhoods, the nature of the work to be performed by the young man, namely, in the worst city districts, and the fact that the vows were revocable at pleasure. But this last assertion does not seem to be truthful, as may be seen from looking at question and answer:—

"*Bishop.*—'Will you diligently serve God for the remainder of your life in the virgin state, striving to follow the example of the perfect purity of our virgin Lord in all your thoughts, words, and deeds, as the vow of religious chastity demands?'

"*Novice.*—'I will, the Lord being my helper.'"

There is no limit here expressed. If the bishop meant to administer this vow as a temporary matter, he did not say it but implied the reverse. If the young man took it with a mental reservation he swore falsely. It is a poor business throughout.

The evil in it all is the implication that celibacy is a holier state than matrimony. There may be reasons which make it advisable for a young clergyman to postpone marriage, but these do not lie in the nature of the married state, as our people well know.

William Henry Channing.

In his tribute to the memory of this gifted nephew of Dr. Channing, Col. T. W. Higginson said in the columns of the *Christian Register*,—

"The movement for social reform known at first as 'Association' and then more technically as 'Fourierism,' gave him not only a new theme but also a new interest. He suffused it with all his enthusiasm; put garlands and singing robes about it, and passed as with winged feet over all in it that was inadequate or unworthy. He accepted it, not as a far-off ideal only, but as something that could be put at once in practice by proper effort. I remember that he heartily believed in Louis Blanc's National Workshops,—in 1848,—and was surprised that they did not succeed. Later, when the prospect of immediate organization vanished, he only expanded his ideal more widely — wove the thought of Association into all his philosophy, combined it with all he had learned from Plato and Swedenborg, and preached it to the end of his days. The Combined Order! the Divine Humanity! the Kingdom of Heaven on Earth! the At-one-ment between God and Man!— who that heard him preach at any time within thirty-five years can help recalling the halo that these words carried round them in his eager prophesying? And if his eloquence, like the flame of a torch in the wind, sometimes mounted upward so ardently as to lose for a moment all visible contact with its socket, it was always brought back to earth again by that intense love of mankind which was the point of departure of all its soarings."

How to Unite Christians.

An interesting document has lately appeared in London from the pen of the Rev. W. Durban, in which he makes an appeal for Christian unity. Most of his suggestions, which we find in *Morning Light*, seem impracticable, and many of them seem unwise, but one we like well, and print it in the belief that good can and will be done by adopting the spirit of Mr. Durban's advice. Indeed we think that some progress has been made in this direction. The suggestion is,—

"That as the vocabulary of sects has led to immense confusion and endless division, it be exchanged for the simple language of the Bible, seeing that the Lord promised by Zephaniah that in order to union amongst His people, He would give them 'a pure language, that they might all call upon the name of the Lord to serve Him with one consent.' Christians ought thus not to speak of 'sacraments'

but of *ordinances*, not of the 'Eucharist' but of the *Lord's Supper*, not of the 'covenant of works' but of the *law*, not of the 'covenant of grace' but of the *Gospel*, not of the 'Trinity' but of the *Godhead*, not of 'First, Second, and Third Person' but of *Father, Son, and Holy Spirit*, not of 'original sin' but of the *fall* or *offence*, not of the 'Christian Sabbath' but of the *Lord's Day*, not of 'effectual calling' but of *calling* or *obedience*, not of 'free grace' but of *grace*, not of 'free will' but of *will*, not of 'general atonement' but of *ransom for all*, etc."

The New Charity.

UNDER this head the Rev. H. A. Stimson contributed to the February number of the *Andover Review* an article which all our readers should see. He begins with describing the success achieved by Dr. Chalmers in Glasgow, who undertook in 1820 the care of the poor on a new plan, and proceeds to point out the good results already obtained in this country by carrying out the same course. The plan is sufficiently stated in two rules, which are as follows, and are strikingly good: —

1. "Deal with the poor man by himself, and for his own sake. Recognize that, with him and with all his class, it is the heart, the soul, the mind, the will, that is famishing rather than the body, and seek to start a new life and power of effect from within."

2. "Do not drop alms into an outstretched hand. Take the case upon one's heart and think over it. Try this method and that, go to the bottom of repulsive conditions, lift, lift again, give one's self to the object of charity."

University Religion.

THE following report from Cornell University, Ithaca, is pleasant, as indicating a movement in the right direction: —

"A few years ago the trend of things seemed to be positively anti-religious. For the past four or five years the effort seems to be very clear to get out of that attitude. President White puts the University squarely before the public on a Christian, though unsectarian, basis. During the trend toward irreligion the institution lost heavily in students, and a change was necessary to any thrift, in spite of its grand endowments. They got rid of Adler and Russel, and some other pronounced anti-believers, and now declare the Christian attitude. The Board of Trustees is, in its president and a large majority of its members, evangelically Christian. Two sermons are preached in the chapel every Sabbath, except through the winter, by eminent preachers of various denominations, the preachers being paid from the income of an endowment of $30,000, given by a son of Mr. Sage. A thriving Christian Association is sustained among the young men, and not a few of its students have gone and are going into the ministry of the Gospel."

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